

# The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

PUBLISHED BY THE AMERICAN MILLENNIAL ASSOCIATION.

WHOLE NO. 1209.

BOSTON, TUESDAY, AUGUST 2, 1864.

VOL. XXV. NO. 31.

## THE ADVENT HERALD

IS PUBLISHED EVERY TUESDAY.

At 46 1-2 Kneeland Street, (Up Stairs.)

BOSTON, MASS.

J. Litch, Editor.

To whom remittances for the Association, and communications for the Herald, should be addressed.

Letters on business, simply marked on envelope "For Office," will receive prompt attention.

### BOARD OF CONTRIBUTORS.

REV. JOHN PARSONS, DR. R. HUTCHINSON,  
REV. L. OSBORN, REV. O. R. ZANNEY,  
REV. S. S. GAVIN, REV. J. M. OSBORN,  
REV. F. GUNTER, REV. D. I. ROBINSON,  
REV. D. BOSWORTH, REV. T. H. SHAWMAN,  
REV. R. H. OSBORN, REV. H. MAIBER.

### COMMITTEE ON PUBLICATION.

L. OSBORN, J. PARSONS, R. R. KNOWLES.

[For Terms, &c., see Fourth Page.]

## Communications.

[Original.]

TO THE ADVENT HERALD.

BY SARAH A. CORBURN.

Herald of glorious life and light,  
Proclaiming news the best;  
Sweet harbingers of peace and joy,  
And everlasting rest.

For many a year, to heart and home,  
We've gladly welcomed thee;  
Thou hast been old and God's own Book  
We've clearly seen through thee.

And though the message thou dost bring  
Thy foes would fain have hushed,  
The hope that message doth inspire,  
With ruthless hands have crushed.

Yet still thy journey, many-pathed,  
Each week dost thou perform;  
Regardless of the summer heat,  
The winter cold and storm.

Go on, thou messenger of truth,  
And feed the church of God;  
Avoiding all distracting themes,  
Which scatter them abroad.

Disperse, like Autumn leaves, abroad,  
Our earth's great waiting field;  
Sow thick and fast the seed divine,  
Which shall rich harvest yield.

Thy mission shall not fruitless be;  
Thy words of life and cheer,  
Shall bid the saddened heart rejoice,  
With music charm the ear.

Soon shall thy work accomplished be,  
The Saviour soon will come,  
And all who heed thy warnings sure,  
Shall find a blessed home.

Haverhill, Mass., July 18, 1864.

[Original.]

## DEFENCE IN FAVOR OF THE AUTHENTICITY OF THE BIBLE.

Continued.

I continue from my last to show how the religious sects are allied with skeptics, fanatics, and infidels in wresting the Scriptures, a sin exquisitely aggravating, and one of which the poor obscure pilgrim writer has been guilty whilst blinded by the god of sectarianism, who prevented him from enjoying the independence of reading, judging, and thinking for himself, and obeying God in all his "commandments and ordinances." Luke 1: 4.

To "wrest the Scriptures," is to fight against God; and a more dangerous and wicked undertaking than fighting Him, cannot be conceived of, when done voluntarily, or out of choice. To do so ignorantly, and from the prejudices of religious education, greatly mitigates the crime of "wresting the Scriptures," but does by no means declare the man or the party innocent before God, at whose door this sin lies. This wresting, twisting, and screwing of God's Holy Word, which he has "magnified above all his name," (Psalm 138: 2 verse), is done quite variously. It is done directly, indirectly, positively, negatively, mediately, and immidiately.

Some given command or prohibition is taken up for discussion by one party, who will force the mandate into their service by constraining it to signify more than its primary meaning; or, in other words the meaning that God attached to it, which can always be comprehended by explaining Scripture by Scripture, the only certain and infallible rule of exposition.

This same mandate is taken up for discussion by another religious fraternity, who force it into their service by compelling it to teach less than its primary significance.

Another, or third sect, wrest this same mandate, or prohibition, as the case may be, by passing it by with utter indifference as non-essential, but have a kind of domestic charity to leave their neighbors to enjoy the pleasure of attending to the matter, without censuring them for their childish credulity.

Another party is not content, virtually to wrest said mandates, by passing them by with contemptuous indifference, but add iniquity to sin and transgression, by thinking, speaking, and writing lightly of the thing commanded, and of those who "show their faith by their works," (James 2), the only true evidence of living, active faith, which works by love. "He that loveth me keepeth my commandments," saith the glorious Son of

God, John 14: 21-23. "He that hath my commandments and keepeth them, he it is that loveth me." Keepeth how many, Divine Master, dost thou mean? "When ye shall have done ALL those things which are commanded you, say we are unprofitable servants: we have done that which was our duty to do." Luke 17: 10.

Now the most blessed Jesus distinctly shows, that after all his sayings have been fully obeyed, both in manner and in spirit, that the best Christian can only attain to the degree of an unprofitable servant having only done his duty, and hence there is not in the most perfect obedience of the best Christian, long since dead, or now living, one single degree of merit. No, not one solitary degree of merit in all he has so faithfully done. He has only complied with the conditional part of salvation, which being his duty, and especially his interest, all obedience is but duty and interest, and hence, without the least shadow of merit.

The meritorious cause of human salvation is the ATONEMENT of Jesus Christ. Now, then, if the conditional part (which is man's part) be well and thoroughly acted, can only bring the Christian to the attainment of an "unprofitable servant," in whose complete obedience there is no merit, and whose final and eternal salvation depends on the merit of Christ's most precious blood, where, in view of this, will the perverters of any part, or parts of God's Word appear in the near approaching judgment? To pass by any thing commanded or forbidden of God, and call it a non-essential, is charging him with a want of wisdom for giving useless mandates to his creature man, which is not only a common, but a fearfully extensive evil at this day, amongst all the (so called) orthodox sects of which we have any knowledge throughout Christendom.

Again; The same bold, presumptuous daring to wrest the Scriptures manifests itself by practically robbing any of God's mandates of their true import or signification, a sin first committed by the devil in paradise, when he told Eve she should not surely die, though the eternal God had most positively declared she should die. Here in this garden of Eden this Word-of-God wresting took its beginning, and branched itself out in spiritualizing, non-essentializing, taking from its true meaning, and adding to its primary signification, and otherwise wresting it of the true import attached by its divine and eternal Author. In short, the man, or the sect of men forming a religious party, whose intellectual or written creed, theory or practice, either adds to, or diminishes the Word of God in any of the ways herein stated, or otherwise, will please to understand it most distinctly, that this evil took origin in the devil's first lie as above shown, and I here aver, that all the twisting, screwing, turning, all the positives, and negatives, all the declamation, logic, and philosophizing that can be brought to bear upon the subject, will leave it just where it took its rise, and that was in the devil's smoothly told lie in Paradise.

I showed you in a former article that there were but two grand, or supreme sources of good and of evil. That God was the glorious fountain of all physical or natural good, intellectual happiness, and spiritual blessedness; that the devil was the supreme source of all physical, intellectual, and moral evil in the vast universe of God. Now if this be true, and there is no truth more fully confirmed than this, then from whence arises the spiritualizing of literal Scripture, non-essentializing express commands and prohibitions of God's Word, adding to, or diminishing the primary import of the sayings of Jesus, and his inspired apostles, and the passing by numerous sayings of the New Testament with contemptible indifference, and to do it with impunity, which makes their sin the more presumptuous in the sight of God.

I ask, from whence emanate these things? Surely not from God, for this would be God divided against himself, and therefore he could not stand, as Jesus says: a kingdom divided against itself cannot stand, Satan divided against himself, cannot stand, (Matt. 12), and as a matter of course, if God were divided against himself, he could no more stand, than could a kingdom, and if sectarianism professes to be counselled and directed by Jehovah in wresting his Word in the various forms and degrees herein stated, then God is divided against himself, for God says, "ye shall surely die," sectarianism says we shall not surely die. God says let there be no schism or division in the body (the Church), sectarianism practically declares that schism or division into factions is not only right, but advantages to the cause of Christ. Jesus prays so importunately for the oneness or unity of his Church, (John 17), but partyism says, let us have plurality, and we will still be right. Now the "God of patience commands that the children be like-minded, one toward another, according to Christ Jesus, that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ," (Rom. 20: 5, 6). Sectarianism wrests this passage like those already quoted, by practically saying, we can be of quite different minds or opinions, and still be quite right.

Again; God says, "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind, and in the same judgment." 1 Cor. 10. Partyism says, we may speak many things, and there may be divisions amongst us, and it is not necessary to be so perfectly joined together in the same mind and in the same judgment as Paul says. Is not this the practical course of all the sects?

Is not variety of opinion, notion, and whim, a very special peculiarity of the religious organizations of these "last days?" and do not many of their members glory in the freedom they use in judging of God's holy, plain, and common-sense Word? Let us give the problem a brief solution.

In a former article I gave the reader several thoughts on this point, from that night, unparalleled, and ever memorable model sermon of the world's most blessed and divine Redeemer, as recorded in Matthew 5: 6, 7; which I would here most earnestly beseech every one to read, and read it often; and those who cannot read it, let them have it read by others, who can do so.

As this sermon of the Redeemer's is the prime article in God's mighty creed, I shall use it to purpose in the discussion of the question under consideration. This omnipotent sermon forms an impregnable fortification, and from behind it, the most destructive execution may be done to corrupt human opinion, and man made creeds, which conflict with its most blessed contents.

Our most blessed Lord in the opening of that sermon, pronounced quite a number of blessings on his children; among them, this is one: "Blessed are the meek, for they shall inherit the earth." What reply does sectarianism make to this announcement of Jesus to his saints? Well, I suppose with few exceptions, their creeds, intellectual or written, deny that this earth shall be the eternal residence of the saints, after having been regenerated and brought back to its primeval state. I suppose that were the masses questioned as to the eternal residence of the meek, who "shall inherit the earth," as Jesus says, they would tell the interrogator, that the residence of the meek was "beyond the bounds of space and time," and where that is, none of them could tell, and what kind of a place that is for the meek to dwell, none could tell but those who have been there, and as none have ever been there, in that unattainable saintly locality, no information can be derived as to its location, and hence those emigrants who are on their way to their imaginary heaven, are going with as much uncertainty, as to the locality of their heaven, as Mohammedans are as to which of the seven heavens of Mohammedanism they will be admitted, for it said that Mohammedanism has seven heavens.

Were thousands upon thousands amongst many of the sects asked as to the final and eternal home of the saints, they could no more give an intelligent answer to the question, than I could give, as to who was the principal architect in building Noah's Ark. And why all this ignorance, and why all this opinion, and giddy fancy and notion, as to the final home of God's family, so plainly, clearly, and expressly set forth by the glorious Son of God and his inspired prophets and apostles?

Why all this I inquire? I answer, the monstrous truth-perverter, the demi-god of sectarianism, like Herod of old, (Acts 12: 21-23), sits royally upon his throne and makes this oration, and the sects exclaim, that it is the "voice of a god and not of a man," and live, and believe, they know not what. Now these notions, whims, and perverted opinions form a complete perversion of the declaration made by our blessed and adorable Lord, that the "meek shall inherit the earth." (Matt. 5: 5).

Who in the wide realm of Christendom does not know that the meek whom Jesus addresses, do not inherit the earth since the devil cheated them out of it, but which he will shortly be called to surrender for ever unto Him who is the rightful owner and Sovereign? Who knows not that this earth is inherited as a general thing, by the self-conceited, the high-minded, the proud and aristocratic, instead of the meek, who are not inheritors, but pilgrims, journeying onward to become inheritors, when the curse shall have been removed, and Eden restored.

I now close this article by presenting the final home of the meek, as one of the plainest literal facts, recorded in the blessed book of God. And first: Malachi declares in most positive language the burning of the contents of the earth. See 4th chapter. Peter declares the same fact, 2d Epistle 3: 6, 7-10-12. Then, after the burning of all the earth's surface has ended, God will fit up the home of the meek. See Isaiah 65: 17, 18. 2 Peter 3: 13. Revelation 21: 1 verse—besides other places. Now why in the name of Him who bought the saints' eternal residence with His most precious blood, do men not believe what the Bible so plainly teaches on this point? Why do they teach, and why do men and women believe, that they shall reign above the sky, (as they often sing), when God so expressly declares, that the "kingdom, and dominion, and the

greatness of the kingdom under (not above) the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7: 27.

Why, I again ask, does sectarianism even pervert the truth which so clearly sets forth the locality of their anticipated home? Because it is a system of confusion, and consequently a system of error, intermingled with some truth, as was the smoothly told tale of the Lord in Paradise. The lie he told mother Eve, was, that she should "not surely die," as God had told her; and the truth he told her, was, that her eyes should be opened to discern between good and evil, which she realized to be true, to her sorrow. It is the devil's plan to deal in compounds only, that is, truth and error mixed. There is no truth in him Jesus says, (John 8: 44), but he steals as much from God, as will make his mixture vendible or saleable, and he finds no difficulty in putting it off in large quantities to the religious parties of these last times.

In my next I shall give startling facts on the perversion of God's eternal truth, for which I feel a jealousy that cannot be extinguished at the martyr's stake. Every word of God is pure, says Agur, (Prov. 30: 5), not only pure, but David declares, "The words of the Lord are pure words: as silver tried in a furnace of earth purified seven times. Thou shalt keep them, O Lord, thou shalt preserve them from this generation forever." Psalm 12: 6, 7. Now this pure word I must, and will most cheerfully defend against anything that may oppose it in my own practice, or theory, or in that of any, or all others, whether sects, or individuals in the sects. I feel always to know the very worst of my condition before God, and hence no truth can be unwelcome with me, even should the devil steal it from God and preach it in order to deceive me thereby. I love the truth because it proceeds from the fountain of love, which fountain is God. 1 John 4: 16. "God is love." "We love him, because he first loved us." Verse 19. JOHN HYNKLE. Mechanicsburg, Cumberland Co., Pa.

## SOME THOUGHTS ON THE PRESENT STATE OF THIS NATION.

BY JONATHAN WHITMAN.

In some things this state of the nation is nearly the same as it was in the commencement of the war. We were then (as it appears to me) a drunken nation, and we still continue so. It may be that we are a drunken nation as relates to wine and strong drink. But the drunkenness I am now to speak of, is that which is recorded in Isa. 23: 9-14; verse 9-12. "Stay yourselves, and wonder, cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, saying, Read this, I pray thee: and he saith, I cannot, for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee, and he saith, I am not learned."

Though this is spoken of the Jews, I think it will apply to us as well as unto them. It seems as though the Lord has poured out upon our rulers and teachers, a spirit of deep sleep, and hath closed their eyes, so that the book which contains the prophecies, has become unto them as a book that is sealed. If you pray them to read the book, to explain the prophecies, they will say that they cannot; for the book is obscure, and hard to be understood; the same as to say, it is sealed. This seems to be quite common, yet there are some who attempt to read the book; but it is with them as it was with those in former times; if the Lord has poured out upon them the spirit of deep sleep, and hath closed their eyes, and the seers are covered, they will be likely to err in their exposition of prophecy. They will err on important subjects.

And so it is with those who are considered to be evangelical in their doctrine. The doctrine of the conversion of the nations before the millennium, or as being the means of preparing the way for it, has done much in darkening the minds of those who believe it. Men are generally governed by their creed in the exposition of Scripture; and when they have this doctrine in their creed, they will explain Scripture in a such a way that will harmonize with it. If we were to judge from the past and the present, we should have no reason for believing that the nations will ever be converted.

It is evident that this nation has been increasing in wickedness for several years past; and at a great rate since the war commenced. We, as a nation, had become very wicked; and (as I think), the Lord had a controversy with us as a nation, and has suffered us to get into this unnatural, unrighteous and unholiness, as a just judgment to punish us for our manifold sins; and we ought to have hum-

bled ourselves before him and turned to the Lord with penitent and broken hearts, and reformed in our external conduct. But it has not been so; and we have no reason to expect it, till we take a different view of things from what we now do.

I think we are ignorant of our true position: that we do not understand where we are in the prophetic history of the world, and do not know what to look for in the future. The people here at the North are expecting a better time when the war is ended, and do not seem to look for any further visitation of God's judgment. They do not seem to believe that Christ will smite this nation with a rod of iron, and dash them in pieces like a potter's vessel; and that he may now be performing this work. And our drunkenness consists in taking a wrong view of things. But if we should become sober (our rulers and teachers), we might feel the need of humility and repentance, and a reformation in morals. But now, iniquity abounds; profanity exists to an alarming extent; it is quite common in the army, and among the people in general. And cheating is practised in all branches of business; and many of those that are doing business for the Government, are guilty of it. And all kinds of wickedness continues, and we see no evidence of a reformation; and at present, we, as a nation, are very wicked. And what shall be the end thereof? This may be said of us as well as of the Jews. And again, what was said of them: "Shall I not visit them for these things? saith the Lord; shall not my soul be avenged on such a nation as this?" He was avenged on them and he will evidently be avenged on this nation. And if those that are called evangelists are drunken and out of the way, what shall we think of the nation when we see the same isms, and false doctrines that exist. Surely we are a drunken nation; and I suppose there is much drunkenness in wine and strong drink. But there will soon be a great reformation in this nation; we shall become a sober, and righteous, and a Christian people; and the wickedness of the wicked will come to an end; and in this we have reason to rejoice. I shall now leave this point, and notice some of the kingdoms that are spoken of in prophecy. And we will first notice Dan. 7: 13, 14, and 27. Verse 27: "And the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions (or rulers,) shall serve and obey him." This is one of the most interesting passages of Scripture we have on the subject pertaining to the millennium. And according to my view of it, there is no passage more poorly understood. It is generally quoted to prove something that it was not designed to prove. And the reason of their doing so is, that they do not understand what kingdom it is; and if we err here, we shall surely come to a wrong conclusion.

Now let us examine the passage for a little season, with candor, and see if we can ascertain what kingdom it is, and the true meaning of the passage. In Daniel, second chapter, we have four kingdoms brought to our view, and what they represented, and of their passing away, and of what followed. In the seventh, the same four kingdoms are presented, but in a different form; and represented by four great beasts. Verses 15 to 18: "I, Daniel, was grieved in my spirit, in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, (or kingdoms,) which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever."

As Daniel was interpreting the hand-writing of Belshazzar, he says: "Thy kingdom is divided and given to the Medes and Persians. In that night was Belshazzar the king of the Chaldeans slain. And Darius, the Median took the kingdom," &c. The language is the same here, as that which is spoken of the saints. It was the Chaldean kingdom that was divided and given to the Medes and Persians; and the same that Darius took, an earthly kingdom. And as Daniel passes along and sees those four kingdoms pass away, (all of them having taken the kingdom and possessed it,) he comes to the time when the saints take the kingdom and possess it. This must of course be an earthly kingdom: the same as the Chaldeans, or Persians, or Grecians, or Romans, represented by the four great beasts; and when they had passed away the time came that the saints took the kingdom (an earthly kingdom), and possessed it. And we find it near the same in verses 21 and 22: "I beheld, and the same horn made war with the saints and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." The same kingdom as that in verse 8th, and the same as that in verse 27th. In verse 20th the judgment sits on the anti-christian beast till it is punished and des-

troyed. "But the judgment shall sit and they shall take away his dominion, to consume it and to destroy it unto the end." And this brings us to the time when, "The kingdom and dominions and the greatness of the kingdom under the whole heavens (or throughout the entire earth,) shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." As this takes place under heaven, it must be on this earth; and of course it must be an earthly kingdom that is given to the saints that they have the dominion of.

And this brings us to a time when there will be Christian rulers in all the earth, for all rulers will serve and obey God. I think that John had reference to this time in Rev. 20: 4: "And I saw thrones, and they that sat upon them, and judgment was given unto them." Judgment to rule and govern the people. And the apostle Paul speaks of this time, 1 Cor. 6: 1, 2: "Dare any of you having a matter against another, go to law before the unjust, but not before the saints?"

Do ye not know that the saints shall judge the world? and if the world is to be judged by you, are ye unworthy to judge the smallest matters? And when judgment is given unto the saints, and they have the rule, the kingdoms of this world will have become the kingdoms of our Lord and of his Christ; and will reign forever." It is said that the saints take the kingdom and possess it forever, even forever and ever; but this is no evidence that it refers to the future state, nor that it is not an earthly kingdom. The kingdom had been passing from one to another, till the time comes that the saints take the kingdom and possess it; and they will then continue to have the rule and possess the kingdom as long as earthly kingdoms exist, even to the end of the world; and this would be forever.

[Original.]

## A SHORT SERMON.

"Then shall the righteous shine forth as the sun in the kingdom of their Father."—MATT. 13: 43.

Christ has told us in these parables that precede the text, that there is a distinction between the righteous and the wicked; and that the righteous only can be saved. The psalmist has told us (Psa. 9: 11) that the wicked shall be turned into hell, with all nations that forget God. This will be at the time when Christ shall come and set up a kingdom for himself, and all nations shall be gathered together before him to answer for the deeds done in the body.

But who are the righteous? They are they who follow in the footsteps of Christ, and endure temptation and the frowns of the world, and obey the Gospel of our Lord, and are ready at his bidding to leave this tenebrous of clay, in the natural state, and be with Christ, which, Paul says, is far better. There is a great promise to those who labor in the service of the Lord, and endure unto the end, for they will come up at the first resurrection, blooming in immortality. Then will they shine forth as the sun in the kingdom of their Father. These are they upon whom the second death will have no power, for they are made kings and priests unto God, and will reign with him forever. The righteous will be caught up to meet the Lord in the air, and so be forever with him. They will not be in the air, but will inhabit the earth. For the psalmist has said (Psa. 37), that the righteous shall inherit the land and delight themselves in the abundance of peace.

This promise was made to Abraham and to his seed after him. But, says Paul, (Heb. 12: 13), "These all died, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." These will come forth and receive the land promised to them, to enjoy it forever. Then will they shine forth as the sun in the kingdom of their Father. Then will they enjoy the blessing of the kingdom prepared for them from the foundation of the world.

Peter has spoken of this promise, when he says, "The earth shall be burned up, but we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness." This will be the kingdom of their Father when he shall make the place of his feet glorious, when the New Jerusalem shall come down from God out of heaven, prepared as a bride for her husband. This, a nobler Paradise than Adam ever saw, the righteous shall inherit.

Do we hold a position with the righteous? Are we ready if Christ should come to-day, to meet him with joy? If so, it is well; but if not, let us remember that there is a preparation to be made while here, and it is now time we were up and doing while the day lasts; for if we refuse we must submit to the ordeal of punishment, and go down to the shades of hades unattended. But let us take it into consideration while we have time, and not be deceived: God is not mocked; for, "whatsoever a man soweth that shall he also reap." Strive to enter in at the straight gate, and may the God

of mercy keep you in the right way, and prepare you to shine in his kingdom.

Sutton, C. E., July 16, 1864.

E. J. L.

[Original.]

## ONCKEN'S MISSION IN GERMANY.

BY C. A. THORP.

In my sketch of Mr. Oncken's lecture on his labors in Germany, &c., I promised to annex a narrative of the journey home of one of his converts, which the reverend gentleman gave us, which will give an insight into the workings of that successful movement with which the youth had become identified, and for which he had not been instructed to labor and suffer in vain.

"After spending some time in Hamburg with Mr. Oncken's church, the young man resolved to return home to his family in Hungary. He was provided with tracts and Testaments to distribute on his journey, and on his arrival at home, as occasion would allow. He had not proceeded far, however, before he commenced giving away some of the tracts, rather indiscreetly and openly; and being then in the kingdom of Hanover, where such practices are strictly prohibited, he was speedily arrested and cast into prison. Here he felt free to sing, and also to pray aloud, which displeased the jailer, who thereupon thrust him into an inner prison. In the evening, however, the jailer thought it well to fetch him into his outer house. Now it so happened that there were quite a number of women in the house, who had come to *spin*, in company, and on the prisoner entering the room they all held their peace. After a short time the young man broke the silence by observing that he would read them something out of a little book he had in his pocket, if they had no objection, and proceeded to read to them the ever fascinating and touching story of the "Prodigal Son." Having finished, he said he would talk to them about it, and did so for a short time; and then astonished them still further by adding, he could also pray with them, and thereupon he knelt down and poured out his heart to God in prayer. It was two or three days before he was brought up for trial or examination, and so the next evening a much larger number of women came together to hear the strange young man. All who had spinning wheels appeared to have brought them, and those who had none, had borrowed—all sorts of old things were brought; and evidently the spinning was not their object. Well, the same thing was repeated that evening! (and who shall presume to say what the result was?) When the youth was brought before the authorities they were satisfied that he had transgressed through ignorance of the law; but they deemed him unfit to roam at large, so they concluded to send him home in charge of a gendarme. On their way, at the end of each day's journey, the gendarme told all he came in contact with what a singular young man he had in charge; in consequence of which quite a number of persons came to see him every evening, to whom he spoke the words of eternal life. On reaching home the youth wrote to Mr. Oncken informing him of his safe arrival, and that he had never travelled so cheaply in his life; that all the expenses of his journey had been kindly defrayed by the King of Hanover; and all the dollars he had in his pocket when he left Hamburg, he still possessed when he reached home, and had the pleasure of dividing them with his widowed mother!"

It is evident that the members of Mr. Oncken's church, and his associates, have a zeal, fortitude, perseverance, patience, and faith which might be advantageously copied by Christians both in England and America. Can it be wondered at, that their self-sacrifice, love, and devotedness, make lasting impressions on their fellows, and give a benign fluence to the truth? The following interesting incident, developing the same indomitable spirit of love and zeal, and showing how they turn every opportunity to advantage to speak of Jesus, is extracted from one of Oncken's magazines.

"My wife was last week visiting some Christian friends at a neighboring town, (says Bro. Kemnitz, writing from Templin,) two of whom had just been baptized at Templin. At nine o'clock in the evening as they were assembled at family worship, the Mayor of the place suddenly entered, accompanied by his brother, a cavalry officer and a gendarme. They enquired who belonged to the family, and immediately required my wife and another visitor to accompany them to the police court at Mirow, eight miles distant. Remonstrances were in vain, a vehicle was at once procured, and in spite of storm, rain, and darkness they set off; and reached Mirow at one o'clock on the following morning. On arriving they were handed to the jailer and put into a miserable little room, with no furniture except a little bedstead with straw on it. "After some time, however, they obtained two blankets, through the gendarme, whose compassion had been excited for them on the journey, and by the word of God, which they had spoken to him by the way." "In the morning a piece of coarse bread and a mug of coffee was pushed in, and the door again



locked, till at ten o'clock, they were brought up before the magistrate. The hearing lasted two hours. My wife assured the magistrate she was only on a friendly visit, and that the family worship was only that which we constantly practiced in our families. The magistrate replied, "It might be all very well in Prussia, but in Mecklenburg it could not be allowed!" She was then told that if ever she showed herself in the country again, she would be immediately imprisoned. Her Bible, and the hymn and tune books which had been on the table, were taken possession of; and she was then conveyed, in a cart, under escort of a cuirassier, across the borders. The brother at whose house she was arrested, and who accompanied her on the journey to Mirow, but was not allowed to remain there, has since been arrested.

It was subsequently ascertained that one precious soul had been converted by means of the testimony given by Mrs. Kemnitz, on the occasion of her imprisonment at Mirow!

Take another case. From Brunswick, Bro. Brame writes as follows:

"On Saturday, while we were holding a church meeting, and had just been hearing from a new convert, the confession of repentance towards God, and faith in our Lord Jesus Christ, we heard in the lower part of the house enquiries for me, such as caused us all to fall on our knees in prayer, immediately. The room was forcibly entered by two civil officers, who arrested me, and at once carried me away to a lonely cell, where I was treated as a common criminal. Four days I remained here, in quiet communion with my God, and without seeing any living creature, save at tiny mouse, or hearing other sound than the occasional uproar caused by a drunken man being dragged by the jailers into some neighboring cell. Our brethren were the more distressed as they could not even obtain permission to bring me a little food. It was allowed to some, they were told, but not to such as I. I could hear one outside begging at least to send me a jug of hot coffee; but it was refused, and the coffee sent back. After four days I was removed to a compartment where four thieves and a vagrant were confined. They were young men from nineteen to twenty-two years of age but three of them were old in crime. On the first evening, when they lay down on their straw sacks, they were all anxious that the new-comer should tell them some tales; so I began the story of my own life; and for hours they listened to the life pictures and histories of conversions. I then told them that before I slept I must thank God for all his mercies, and that, with their permission I must pray aloud. When I had done so, one said, with a sigh, 'O, what words! If only I could say that myself; for it has gone through my heart.' I gave him a New Testament with psalms, to keep; and because he would not be content without, I wrote on the blank leaf a prayer, somewhat similar to the one I had used. The next day I had opportunities of speaking with each alone; and in the evening I told them the ever touching story of the 'Prodigal Son'.

On the following day I was removed; and in company with another criminal, was transported over the borders. From one prison to another we were passed, in some of which it was so filthy that when I had a piece of bread to eat, I was obliged to shut my eyes that I might not see the dirt."

When, however, we come to consider the question, Will the world ever improve? in other words, will it ever be better than it now is? we are of course compelled to change our ground, for upon this subject facts are yet in the future. Here we must either reason from analogy, the analogy of the past, or form our opinion from the present aspect of things, or endeavor to see our way into the dim vista of years by the aid of the candle of the Lord, the Bible. Judging by the analogy of the past, it is somewhat difficult to see the likelihood of any improvement.

I can well understand how Luther, when translating the Bible into German, or Tyndale, when translating it into English, could have been exceeding hopeful of vast results. At that time men's minds were in a state of religious ferment. They were groaning under the intolerable burden of Popery, and longing for deliverance. Every effort had been made by men of preceding generations, to mitigate the evil, had come to nought, and had resulted in consigning those who had lifted up their voices against the tyranny of the man of sin, to the faggot and the stake. Popery is not a system to be improved; it is an evil to be destroyed, and as the teachings of Scripture are destructive of it, nothing could be imagined more likely to promote the welfare of the human race than the translation of the sacred volume into the vulgar tongue. It was natural, too, for men of ardent temperaments whose own hearts were inflamed by the love of God, and who were rejoicing in their newly found freedom, to imagine that others would feel as they did, and be as willing to receive the Gospel as they were, and so nothing could be more natural than for men to look forward to a bright and a glorious future. Only, we may imagine them saying, let the Word of God have a free circulation; and the result cannot fail to be the conversion of the world; for then must come to pass the saying that is written, "the earth shall be full of the knowledge of the Lord as the waters cover the sea."

But we who are now living three hundred years since these men of God descended into their honored graves, know that these bright anticipations, if indeed they ever were formed, were never realized. They did indeed confer a vast amount of benefit upon the world, as every Christian who labors as heartily for God as they did, are sure to do, but they did not convert it. The Reformation spread far and wide, but ere long it stopped, and for two hundred years has remained stationary, while it is scarcely necessary to say that only a moiety of those who embraced the Reformed religion, embraced at the same time the religion of Christ. Were Luther and Tyndale, and Knox and Calvin, to revisit the world again in our day, we may imagine how saddened their hearts would be at the spectacle they would behold. In their times men were contending ever to the death for the liberty wherewith Christ has made them free, and nothing occupied so prominent a place in the public mind as the cause of religion. And now all is changed. Religion occupies an infinitesimal part of the mind of the masses. On the Sabbath day, indeed, our places of worship are filled with well-dressed congregations, a larger proportion of whom lay aside their religion on Monday with their Sabbath clothes, to be resumed again on the first day of the week; but the masses, especially in our larger towns, go to no place of worship at all. Business, pleasure, war, gossip, in a word, the world in one shape or other, occupies the minds of nineteen twentieths of the people in Protestant countries, to the almost

entire exclusion of every religious consideration. This deplorable state of matters rends and rends all the more deplorable, by the fact that repeated revivals of religion, or events of various kinds, having a decidedly beneficial effect upon the cause of religion have taken place since the times of the Reformation, and yet, notwithstanding of these, the cause of the Redeemer is in its present depressed condition. The downward course has not been one of unvarying declension. The spirit of God has been continually striving with men, and ever and anon these strivings have produced the most glorious results. God's work has been renewed in men's hearts; religion has exercised its hallowed influence over entire communities, and the most skeptical have been constrained to admit that that Christianity which heretofore they had hated and despised, was from God. Prominent among these glorious movements was the revival that took place in England, and elsewhere through the instrumentality of Whitefield and Wesley, and the noble band of men who labored with them in the Gospel. Its results were in the first degree beneficial and will last through all eternity. A slumbering world was once again brought face to face with a living church and compelled to acknowledge that religion was a reality. Of a similar character was that which took place in America in the early part of last century and that which affected part of Scotland about the same time. Not to mention lesser movements of a like kind in the earlier part of this century, we have had the Great Awakening, as it was called, in the United States in 1857, followed by the revivals in Ireland, Scotland, England and Wales, and ultimately in Canada. Each of these events, although differing in degree, were essentially of the same character, and each and all of those bore a testimony for God and forcibly recalled men's thoughts to eternity. Undoubtedly, also, the first French Revolution with the wild excesses which followed in its train, had a similar tendency, for not only did it startle the church from its slumbers, but it alarmed the world also by exhibiting before its eyes a fearful proof of the evil consequences of infidelity, and thus predisposed the minds of men to listen to the dictates of inspiration.

Thus, then, God has repeatedly, and in the most practical manner, asserted his right to reign in the hearts of men, and demonstrated the highly beneficial character of his supremacy by the moral reformation of wicked men and ungodly communities. Skeptics may, and do deny that God governs the physical universe and directs the daily life of men, and refer every thing to secondary causes and the operation of natural laws, but when they see the thief made honest, the drunkard sober, the liar truthful, the licentious chaste, they cannot be satisfied with this mode of reasoning, but are compelled to feel, with Pharos magician, that this is the finger of God. And such is the spectacle that has very frequently been presented before the eyes of men in every Christian country. The word of God is quick and powerful, sharper than any two edged sword, and has times and ways without number produced the most beneficial effects in the conversion of sinful man, now singly, and anon in masses, proving that in the present day, as in the days when he delivered his people from Egyptian bondage, the living God is still the living God. And yet, notwithstanding the repeated exhibition of these striking phenomena, what has been the result upon the mass of mankind in the way of inducing them to give themselves to God? Melancholly to relate, the unquestionable truth is, that the result is, coldness, lukewarmness, indifference, apathy, dislike. While a revival is in progress, it is the object of mockery, or of fierce dislike to many, and when its first effects cease to be visible, it ceases to be thought of, and the world sweeps onward towards the final goal, forgetful of eternity, forgetful of God. And all this eighteen hundred years after the sacrifice of the Son of God! All this after the proclamation of his mercies for eighteen hundred years! "What could have been done more unto my vineyard that I have not done unto it?"

I lately heard a very excellent and very intelligent man publicly declare that if the church failed to do its duty, he believed that God would convert the world by a miracle. I cannot agree with the sentiment, for I do not believe that the world ever will be converted; but I certainly think, if such an event were to happen, it could only be effected by means of a miracle. God has treated men as free moral agents, and by the teachings of his providence and his Word, and the strivings of his Spirit, he has labored for their well-being and they have rejected him. That he will continue his loving kindness and that in consequence many more will be saved, I can well believe, but judging by the past I cannot see any evidence that as a whole the world is ever likely to be in a much better condition than it now is. Revivals may take place and multitudes be born again into the kingdom of God; but these revivals will only affect a few, while the great mass will continue to count themselves unworthy of eternal life, ever as they have done in the past.

This is not a cheerful view of things, and many will on that account feel inclined to reject it. It may be objected too that the belief in such ideas must have the effect of weakening the hands of Christians by leading them to doubt the ultimate triumph of God's cause. I grant the first of these propositions, but I do not admit the second. There is, indeed, nothing cheerful in the idea that men will continue to reject the mercy of God and rush upon ruin despite of all warning, but that is no reason why the church of God should neglect its duty. "Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine," are commands as binding upon the church now, as they were when first spoken, as obligatory, although only one of the elect of God were yet unconverted, as if the whole world were destined to salvation. When I address a company of unconverted men, I cannot tell how many, I cannot tell

if any of them are heirs of the kingdom, "nevertheless the foundation standeth sure having this seal. The Lord knoweth them that are his." Duty, therefore, is mine, results are with God. If I do what I can to impress men's minds with a sense of Divine truth, I discharge myself of my responsibility and they reject that truth at their peril.

Of the ultimate triumph of God's cause I have not a shadow of doubt, but I more than doubt if that triumph is to be effected by the conversion of all his enemies. Millions have died in the past, millions are dying in the present without being converted, and judging by analogy, I see no reason to doubt that millions will perish in the future. Yet this will not prevent the final triumph of God's cause; God is indeed glorified in the salvation of the penitent, but he is not less surely glorified in the destruction of the impenitent.

**THE DANGERS OF THE TIMES.**

The following extract from a sermon by the Rev. Dr. Post, of St. Louis, "on Christian heroism displayed in the life of Daniel," contains thoughts worthy of serious consideration:

"Friends: There are ever needed Daniels in the world, for the days of evil are perpetual in the history of men. The times always need them, and the times wherein we now live and which are upon this people, eminently need them. They are times of temptation—times of terrible moral and religious trials upon God's people, and they come upon the whole land like a snare. In the first place that universal disturbing shock—which has to such an extent overturned institutions, dissolved the social relations, scattered old ideas and made old truths seem falsehoods—has made it almost as though we stood in a moral and social ruin. There is a confusion of ideas and principles, wherein right and wrong, truth and falsehood seem blended together, often rendering it difficult for us to extract the true and the right.

The times are full of violence and the ordinary sense of right is prostrated. There are in such times, great temptations. There is not only a confusion of ideas, in these times, in which the old is overturned, and the authority of the past is ignored, but there is danger that we may forget that after all, a man to save his soul, and glorify his God, and do his whole duty, must be something more than loyal simply to his country.

We are apt to think that one virtue may now atone for many vices. We are apt to make apologies for vices now, which in ordinary times we would regard with abhorrence. There is danger in this tacit countenance of evil, there is danger in this fellowship, and there is danger that we forget that after all in God is our refuge, in the Almighty King is our safety, or we have none.

There are at this hour prizes held forth to individual cupidity and ambition far mightier than those that mark our ordinary history, and which tend to intoxicate and madden the human mind and make men forget the ordinary laws of morality in their pursuit of them. All this tends to produce a moral chaos—social and moral anarchy, and it is a time that tries the souls of men. There is danger this hour that many of our landmarks be overwhelmed and our defences of morality beaten down. Our common ideas of temperance and the guards against it seem to be ignored and forgot, and blasphemy becomes less offensive as we hear it from thousands of lips—those lips, too, from whom we often hear utterance of loyal sentiment. Thus blasphemy and vice in its various forms, and intemperance and awful corruption—corruption that reminds one of that which drew down upon ancient Tyre the vengeance of heaven, stalk abroad boldly and defiantly throughout the land, and are around us this very hour, perhaps inevitably so in the awful storm which we are involved. But the point I have now to insist upon is that in this hour we should remember that some things are not changed and never will be; that the eternal God still sitteth above the floods, and that in his hands are our destinies still—that virtue will draw divine protection and love, and that vice will bring down certain displeasure and ruin; that there are eternal laws in the moral economy of God's government, which we can no more break away from than we can tear the earth from its orbit; and we are bound by those laws in the days of sorrow and trial. How have we been pained to see the recklessness, frivolity and godlessness which seem to go forward pace by pace together with the solemn crisis that is upon this land. One would think that we might be a sober people at least while God's judgment are thundering through the sky, and while the sword is suspended over the land; that we would not be wholly given up to worldliness and pleasure, dissipation and extravagance, like to a revel over a grave, or a vassal beneath the guillotine.

I do not believe the nation will be saved because they are all righteous, but I hope it may be for the principles that are involved, and if God's people are true, if they are sober and earnest and prayerful; but if these turn away, if these abandon the strongholds of religion and morality, and thus mingle in this wassail of pleasure and this tumult of worldliness and corruption, what power can save us?"

**FAMILY WORSHIP.**

There is not on earth a scene more interesting than a family thus bending before the God of heaven. A collection of dependent beings, with tender sympathies, with common hopes, fears, joys, blending their bliss and their woes together, and presenting them all to the King of kings and the great Father of all the families of mankind. There is not on the earth a man that is more to be venerated, or that will be more venerated, than the father that thus ministers at the family altar. No other man like that father so reaches all the sources of human action, or so gently controls the powers, yielding in their first years and following the direction of his molding hand, that are soon to con-

trol all that is tender and sacred in the interests of the Church and State. No Solon or Lycurgus is laying the foundation of codes of law so deep, or taking so fast a hold on all that is to affect the present and future destiny of man. We love, therefore, to look at such venerable locks, and to contemplate these ministers of God which stand between the rising generation—feeble, helpless, and exposed to a thousand perils—and the Eternal Parent of all. They stand between the past and the coming age—remnants of the one, and lights to the other; binding the past with that which is to come; living lights of experience to guide the footsteps of the ignorant and erring; to illuminate the coming generation—to obtain for it blessings by counsel and prayer, and then to die. And if the earth contains, amid its desolations, one spot of green on which the eye of God reposes with pleasure, it is the collected group, with the eye of the father raised to heaven, and the voice of faith and prayer commending the little worshippers to the protecting care of Him who never slumbers nor sleeps.—*Albert Barnes.*

**METHODIST TRIBUTE TO CALVIN.**

Among the many eloquent and learned tributes to Calvin and Calvinism evoked by the 300th return of his death-day, we have met with none more hearty, intelligent and outspoken than one by the editor of the N. Y. Methodist. We copy a paragraph or two:

"Three hundred years have now elapsed since the personal efforts of this great reformer were arrested by the hand of death. But his work has by no means been interrupted. It has steadily grown, developed, enlarged, in Switzerland, France, Germany, Hungary, Holland, Scotland, England, the United States, and now it stands forth in history in so conspicuous a relief that no writer is so blinded by fanaticism or bigotry who would deny the immense influence which Calvin has upon the Church history of the last three centuries.

The theological system taught by Calvin, and the Reformed Church Constitution established by him, are still perpetuated in the Christian world by the Presbyterian and Reformed Churches, which together count many millions of members. But they are by no means the only religious denominations that revere Calvin as one of the great Church fathers of Christianity. The Congregationalists, the Baptists, the Arminian and Lutheran Churches, while they differ in several points from his views, heartily concur in doing honor to the eminence of his Christian character and the greatness of his work. They, in common with the entire Protestant world, look upon him as the most efficient assailant of the Roman hierarchy, and the restorer of the Biblical idea of priesthood of all believers, who, in opposition to the monopoly of power claimed in the Church by a domineering and selfish priesthood, reestablished the rights of the laity, and thus prepared the way for a more active cooperation of the mass of Christian believers in carrying out the mission of the Church upon earth, than any former century had yet witnessed. And thus Calvin, by development in every Christian believer the consciousness of his full rights and duties as a Christian, is justly regarded as having struck a fatal blow at not only ecclesiastical but political despotism, and as having become one of the fathers of the principle of civil and religious liberty—one of the chief and most glorious characteristics of our present civilization."

**THE GERMAN REFORMED CHURCH.**

The German Reformed Church has just celebrated its tercentenary, it being three hundred years since its origin. The public and denominational celebration for the United States was held at Reading, Pa., May 21 to 25, 1864. It was a season of great interest to the denomination.

In the Second Reformed Church sermons, prepared for the occasion, were preached by Rev. John Beck, of Easton, Pa., and Rev. J. S. Foulk, of Baltimore.

On Monday morning a permanent organization was effected by the election of B. V. Gerhart, D. D., of Lancaster, for president, thirteen vice-presidents, two recording and two corresponding secretaries. The order of business was then reported by Rev. T. G. Apple, which recommended the following:

1. Reading of classical tercentenary reports.
2. A committee on tercentenary offerings.
3. A committee on the enrollment and census of the church.
4. A committee to report a paper for discussion on the best method of developing and perpetuating the spirit of benevolence in the church.
5. A committee to report a paper on the theological and religious aspect of the tercentenary celebration.
6. A committee on the distribution of unappropriated funds.

**TERCENTENARY OFFERINGS.**

These reports were referred to the appropriate committee, who subsequently brought in a carefully prepared report, from which it appeared that these offerings, in the bounds of the Eastern Synod, amounted to the sum of one hundred and three thousand and sixteen dollars and eighty cents (\$103,016.80). These reports were not entirely complete, as the final report was ordered to be left open until the 15th of September ensuing, to be finally prepared for the Synod in October, this amount, no doubt, will be considerably increased. This amount is exclusive of large sums contributed during the year for local objects. What the amount raised in the Western Synod is we have as yet no means of knowing. About \$30,000 of the above-named sum was appropriated to the enlargement of the endowment of Franklin and Marshall College at Lancaster, Pa.; \$20,000 to the Theological Seminary at Mercersburg, towards the endowment of a tercentenary professorship; and the remainder to home and foreign missions, beneficiary education, church exten-

sion, orphan's Homes, and Widow's Fund Society.

**THE THEOLOGICAL ASPECT OF THE TERCENTENARY CELEBRATION.**

This subject was brought before the Convention on Tuesday evening by the report of the committee, containing a number of propositions, such as the following: The nature of the origin and history of the German Reformed Church has been brought out in clearer light by the historical and theological papers prepared and published during the past year. The Apostles' Creed is the formative principle in the organic structure of the Heidelberg Catechism, and rules its interpretation. The relation of the German Reformed Church to the Lutheran, and to other branches of the Reformed Church, has been more clearly exhibited. We have become convinced of the propriety of considering seriously the subject of returning to the original title, *Reformed*, instead of continuing to use our present one, *German Reformed*.

During the sessions of the Convention resolutions were adopted, expressive of the devotion of the people of the German Reformed Church to the government, of their deep sympathy with our soldiers and sailors, and exhorting them to continue to pray that God may grant them success to the efforts made to put down the rebellion and preserve the government.

The Convention then engaged in its closing devotional services. The last chapter in Revelations was read by the president, after which thanksgiving was offered in the words of the *Te Deum*, closing with the Lord's Prayer, in which the whole Convention audibly joined.

**The Advent Herald.**

TUESDAY, AUGUST 2, 1864.

JOSIAH LITCH, EDITOR.

**THE ALPHA AND OMEGA.**

With the apostles, Christ was "all and in all." He was "the head of the body, the church," he was the center around which revolved all their faith and hope, and where was concentrated their love. They received him as the Christ, the only begotten Son of the living God; they acknowledged him as supreme in heaven and earth, and believed that all creatures should bow the knee before him and own him Lord, to the glory of God the Father. They had accompanied him in his pilgrimage on earth; they had seen him in his agonies and death; they had followed him to the tomb and marked the place where they had laid him. They knew the spirit of determination on the part of his enemies to hold his dead body till his prediction, "I will rise again the third day," was defeated. And that third day they had seen the open and vacant tomb. They met, and saw and handled the person of Jesus, and knew him to be alive, death's conqueror. They had listened to his words concerning his kingdom, and had seen him go into heaven from the brow of Olivet. They had heard the angelic message, "This same Jesus shall come again," and they believed the word. How could it be otherwise? All they had seen and heard hitherto had confirmed their faith in him and attracted their love to him. They believed that not one jot or tittle of his word should fail of perfect accomplishment. "We believe and are sure that thou art the Christ the Son of God," was their noble confession. Were they guilty and needed pardon? Christ was the propitiation for their sins. Were they defiled? His blood was the cleansing fountain. Were they weak, and needing strength? It was found in the spirit of Christ, strengthening them "with all might" in the inner man. Were they mortal? He was the resurrection and the life; and they felt sure that he would quicken their mortal bodies by his spirit dwelling in them, and raise them up at the last day. Were they poor, with no home or lands? He was the "father of all things" and had promised them an everlasting "inheritance" with him. Were they persecuted by the powers of earth? They believed the time would come when their Lord should be king over all the earth, and would reward his faithful servants for all their toils. They firmly believed that He, and His, would one day triumph. The idea that when Jesus, defeated and killed by his foes, had gone to heaven, alive, and that that was his last on earth, never entered their minds. They firmly believed that "His dominion shall be from sea to sea, and from river to the ends of the earth." "That all things shall bow down before him and all nations shall serve him." How with the Psalms and prophets before them, could they believe otherwise? This faith was their "victory over the world."

With this faith, would it not have sounded strange to Peter, to John and Paul, to have heard modern Christians saying, "Well I have no objections to his coming?" And how much more strange to hear them say, "I do not believe he will ever come again in person." But most of all to hear them object to His speedy coming. Their whole being cried out "Come Lord Jesus!" All the promises await his return for their consummation; and the whole suffering body must suffer on till He appears.

Can it then be a matter of indifference to one who has a true faith in Christ, whether He comes or not? Behold the world held in bondage to sin and death! Mark the violence, oppression and carnage which every day desolates the earth, and fills it with mourning and woe; while there is no ground for hope that it will improve till He comes in majesty and glory, the Prince of Peace, and causes war to cease unto the ends of the earth. "Happy are all they that put their trust in him," and can say "My beloved is mine and I am his."

Be of good cheer, suffering saint, your Lord is not slack concerning his promise. He said "A little while and you shall see me."

That little while will soon end and Christ, true to his promise, will come in all his glory to receive you to himself.

"Every fresh alarming token  
More fulfills his faithful word;  
Nature, for its Lord hath spoken,  
Must be suddenly restored."

From this national confusion  
From this ruined earth and skies,  
See the times of restitution,  
See the new creation rise!"

Surely we have fallen on these times of national confusion; we have been witnesses of alarming tokens, and should cling the more closely to the Saviour, and look up and lift up our heads, for our redemption draweth nigh.

**REMARKS ON J. WHITMAN'S ARTICLE.**

(See First Page.)

Brother Whitman is willing to admit the saints to the possession of the kingdom under the whole heaven, to reign in the absence of their Lord "forever," "even to the end of the world; and this would be forever." It may be so; indeed we believe it will be so, "forever and ever." We can hardly be made to believe that that world will ever pass away or end. Is it not a "kingdom which cannot be moved," which is to come at the shaking of all that can be shaken? And why is our brother so anxious to exclude our Lord from a place at the head of the saints in that everlasting kingdom? Is not "the Lord God to give unto him the throne of his Father David" where "he shall reign over the house of Jacob forever?" Yes, Brother W., please let Jesus have added to his many crowns one more, "The crown of all the earth," for he alone is "worthy."

"The saints in mortality have never made good government. Their success has at best been poor, even in the church itself where we look for the best of men, and best of government. Human nature must be radically changed before it can be successful in making good government. But 'The kingdoms of this world' shall 'become the kingdoms of our Lord and his Christ, and He shall reign forever and ever.'"

**GROVE MEETING.**

There will be a grove meeting (D. V.) in the town of Rile, Co., St. Clair B., Michigan, five miles from Memphis, eleven miles from Ridgeway Station on Grand Trunk Railroad. The meeting will be held in what is generally called "John Lomis' neighborhood." Meeting will commence on Friday, August 19th, and continue over the Sabbath, and as much longer as is thought profitable. Elds. B. S. Reynolds, D. W. Fuller and other, are expected to attend the meeting to preach the word. We should be glad to have as many of our ministering brethren as conveniently can, to attend this meeting, from all parts of the States and Canada; and, also our lay brethren and sisters. Come, brethren and sisters, one and all, to this feast of the Lord, and let us work for the salvation of souls and the glory of God. Time is short, and what we do must be done quickly. Soon the Lord will come and the door of mercy will be closed, and poor sinners lost. Let us therefore do all we can to save souls before the Lord shall rise up to shut to the door. There will be ample provision made for all that come.

In behalf of the church.

J. B. SIMPSON.

**DO SOCIETY.**

The first work of the Do Society was to rid our columns of long and continued advertisements. They have been removed since the 1st of January. But the general rise in expenses will require a continuance of the effort in order to keep them out. Shall we hear from our members and others who want to keep the paper for reading matter? We can "do" it.

**PAYMENTS TO DO SOCIETY.**

Bessie, 50 cts.  
John, 50 cts.  
Eli, 50 cts.  
Charles, 50 cts.

**DONATIONS TO A. M. A. S. S. S.**

D. Bosworth, 1.00  
G. C. Arms, 1.00  
Samuel Cass, 1.00  
J. B. Simpson, 1.00

John Walker, for reading 1.00  
for soldiers in hospitals, 1.00  
Israel G. Moore, 1.60  
Daniel Boone, 1.00  
S. G. Allen, 2.50  
E. H. Frank, 5.00

**NEW SUBSCRIBERS.**

We have received from Elder Ocker a good list of new subscribers for the Advent Herald. This is his first instalment; we are looking for many more before his summer campaign ends.

And we hope he is not alone engaged in this work. Who will join with him in extending our list? Will not you?

**NEW PUBLICATIONS.**

THE ECLECTIC MAGAZINE, for August, has come to hand, with its usual variety of articles from foreign Monthlies and Quartlies. Its first article, is a scathing review of Captain Speke's Journal, of his alleged discovery of the sources of the Nile, rendering it a matter of great doubt whether that discovery has yet been achieved.

**THE YOUTH'S VISITOR.**

We are sorry to tell our young friends, that some of them will have to do without the July number. The orders increase so much beyond our calculation that we did not have enough to supply them all. We will have enough of the August number, so be patient. We can supply all back numbers except for July.

**NEW YORK CITY.**—We learn that Messrs. the Church in New York, have for the present secured the labors of Eld. M. B. Lanning as their minister. This is a great and laborious field of labor, and if faithfully cultivated will be likely to bring forth a bountiful harvest.

But it will require the cooperation of the whole church. These large cities are difficult to reach, except either by a great excitement or by dint of personal effort. If

That little while will soon end and Christ, true to his promise, will come in all his glory to receive you to himself.

"Every fresh alarming token  
More fulfills his faithful word;  
Nature, for its Lord hath spoken,  
Must be suddenly restored."

From this national confusion  
From this ruined earth and skies,  
See the times of restitution,  
See the new creation rise!"

Surely we have fallen on these times of national confusion; we have been witnesses of alarming tokens, and should cling the more closely to the Saviour, and look up and lift up our heads, for our redemption draweth nigh.

**REMARKS ON J. WHITMAN'S ARTICLE.**

(See First Page.)

Brother Whitman is willing to admit the saints to the possession of the kingdom under the whole heaven, to reign in the absence of their Lord "forever," "even to the end of the world; and this would be forever." It may be so; indeed we believe it will be so, "forever and ever." We can hardly be made to believe that that world will ever pass away or end. Is it not a "kingdom which cannot be moved," which is to come at the shaking of all that can be shaken? And why is our brother so anxious to exclude our Lord from a place at the head of the saints in that everlasting kingdom? Is not "the Lord God to give unto him the throne of his Father David" where "he shall reign over the house of Jacob forever?" Yes, Brother W., please let Jesus have added to his many crowns one more, "The crown of all the earth," for he alone is "worthy."

"The saints in mortality have never made good government. Their success has at best been poor, even in the church itself where we look for the best of men, and best of government. Human nature must be radically changed before it can be successful in making good government. But 'The kingdoms of this world' shall 'become the kingdoms of our Lord and his Christ, and He shall reign forever and ever.'"

**GROVE MEETING.**

There will be a grove meeting (D. V.) in the town of Rile, Co., St. Clair B., Michigan, five miles from Memphis, eleven miles from Ridgeway Station on Grand Trunk Railroad. The meeting will be held in what is generally called "John Lomis' neighborhood." Meeting will commence on Friday, August 19th, and continue over the Sabbath, and as much longer as is thought profitable. Elds. B. S. Reynolds, D. W. Fuller and other, are expected to attend the meeting to preach the word. We should be glad to have as many of our ministering brethren as conveniently can, to attend this meeting, from all parts of the States and Canada; and, also our lay brethren and sisters. Come, brethren and sisters, one and all, to this feast of the Lord, and let us work for the salvation of souls and the glory of God. Time is short, and what we do must be done quickly. Soon the Lord will come and the door of mercy will be closed, and poor sinners lost. Let us therefore do all we can to save souls before the Lord shall rise up to shut to the door. There will be ample provision made for all that come.

In behalf of the church.

J. B. SIMPSON.

**DO SOCIETY.**

The first work of the Do Society was to rid our columns of long and continued advertisements. They have been removed since the 1st of January. But the general rise in expenses will require a continuance of the effort in order to keep them out. Shall we hear from our members and others who want to keep the paper for reading matter? We can "do" it.

**PAYMENTS TO DO SOCIETY.**

Bessie, 50 cts.  
John, 50 cts.  
Eli, 50 cts.  
Charles, 50 cts.

**DONATIONS TO A. M. A. S. S. S.**

D. Bosworth, 1.00  
G. C. Arms, 1.00  
Samuel Cass, 1.00  
J. B. Simpson, 1.00

John Walker, for reading 1.00  
for soldiers in hospitals, 1.00  
Israel G. Moore, 1.60  
Daniel Boone, 1.00  
S. G. Allen, 2.50  
E. H. Frank, 5.00

**NEW SUBSCRIBERS.**

We have received from Elder Ocker a good



each member will become a missionary in their sphere and labor with individuals by conversation, and prayer, and then invite them to the house of God, the church may be filled and the place become too strait for the congregation. Who will try it? Do not leave your minister to struggle alone. Hold up his hands by your prayers, efforts and contributions, and you may see a glorious gathering of souls.

#### RECEIPTS FOR THE HERALD TO JULY 30.

Charles G. Willey, A. M. Lucas, D. B. Winslow, Julius Jones, J. Barr, S. Wood, L. F. Billings, J. G. Moore, D. Hunt, G. W. Sherman, Rev. W. L. Lennet, J. Wheelock, R. L. Hamilton, Lot Brown, S. Williams, M. J. Thompson, J. P. Nelson, E. Keeney—each \$2.00.

Carrel Kinney, W. Plimley, P. A. Palmer, R. Jackson, S. Richardson, M. G. Stone, G. M. Southmayd, T. S. Scovill, R. E. Price, S. H. Knight, G. W. Newell, J. Burley, Rev. G. Cargill, Rev. Mr. Gardner—each \$1.00.

Ishi L. Craven, W. Mason, F. F. Cox, P. Swartz, M. A. Frank—each \$5.00.

T. E. Morrill, K. V. Davis—each \$3.00.

J. P. Swift, \$1.25. W. Hobbs, 50 cts. J. B. Simpson, \$4.00. C. Burnham, \$2.25. M. J. Yoder, \$2.50. S. G. Allen, \$1.35.

Past day, Thursday, August 4th.—Congress and the President have called on us to fast and pray, on account of our sins and national troubles. God calls on us to do the same. Shall we not do it in the true spirit of the occasion? Are we not yet sufficiently scourged? Shall we insult our Maker by refusing to bow at his footstool, to seek his pardoning and delivering favor? We beseech every reader of the Advent Herald to observe the day with due solemnity and heart-felt repentance. Abstain from work, abstain from food, abstain from worldly pleasure and turn from all sin; it may be God will hear our cries and turn from his dreadful judgment.

DONATIONS FOR THE SUPPLY OF READING FOR SOLDIERS IN HOSPITALS.—Bro. Walker of Orleans, sent us a dollar for this purpose. A day or two after, we received a note from a gentleman getting up a reading-room in the General Hospital at Readville, requesting us to furnish the Herald for it. We sent it on Bro. Walker's account, where several hundred sick and wounded soldiers are located. We would like to supply many other Hospitals with the Herald. Shall we do it?

#### TO CORRESPONDENTS.

G. H. Southmayd.—Due July 1, 1864, \$2.00.

#### News of the Week.

##### WAR NEWS.

Atlanta is invested, and several severe battles have been fought between Hood and Sherman, in which the rebels have been driven into their entrenchments each time, with severe loss. The rebel loss before Atlanta since Hood took command is estimated at 18,000.

Great excitement still prevails in Maryland, and Pennsylvania, from fear of another rebel invasion, which to all appearance is impending, with strong force. But reports on the subject are very contradictory.

We may, however, expect very stirring times soon, all along the lines.

BERMUDA HUNDRED, July 27, via Fort-Tress Monroe, July 28.—Important movements are in progress from this point. This morning, while our troops were crossing the James River, on two pontoon bridges, a rebel force came down and attacked our men before they had time to organize. A spirited engagement took place, when the rebels were driven back to their entrenchments. Our forces continued to arrive, soon organized, and attacked the rebels, driving them and capturing four guns and many prisoners. The guns were marked "Captured from the Yankees at Drury's Bluff." The rebels were finally driven from their position into the woods and far beyond them, where skirmishing continued when our informant left. The gunboats were on hand and rendered valuable assistance in covering the landing of our troops. The guns captured are no doubt the same captured from Bilger's battery by the rebels on the 17th of May. These guns are now at City Point.

WASHINGTON, July 29, P. M.—Advances received from the army of the Potomac show that General Grant has secured a very important strategic position above Bermuda Hundred, as the result of the engagement on Wednesday. It gives command of a good base of supplies only 10 miles from Richmond.

BURNING OF CHAMBERSBURG, PA., BY THE REBELS.—A rebel force under Gen. McCausland on Saturday morning came into Chambersburg, Pa., and demanded \$100,000 in gold, as a condition for sparing the town; and as this was impossible, they fired the town in various parts. All the public buildings are destroyed, and some 3,000 persons are left homeless and in destitution. Reports say they then heard that Gen. Averil was approaching with a strong force and left for the west with Averil in pursuit.

LATER.—Despatches from City Point up to 7 o'clock Saturday morning state that at daylight the mines under the rebel works in front of the 9th Corps were exploded, and a simultaneous charge was made by that Corps, and the artillery opened with a continuous roar along the whole line. One of the rebel batteries was completely destroyed, consisting of sixteen guns, and three tiers of earthworks had been carried when the boat left. In the charge of the 9th Corps a number of prisoners were taken, some of whom were dug out of the dirt badly bruised. They state that only about a dozen of their

regiment—a South Carolina one—now remains. One of the prisoners state that they were busy mining under our works, and in two days more would have been ready to blow them up, but we got the start of them.

#### GENERAL NEWS ITEMS.

The milkmen of Bangor announce a rise to 8 cents per quart after this month.

The milkmen of Brooklyn, N. Y., have agreed to raise the price of lactical fluid to ten cents per quart, retail price.

The milkmen of Worcester have decided to charge seven cents per quart for the next two months.

Commodore Charles Stewart, "Old Ironsides," completed his eighty-sixth year on Thursday last, and he is yet as active and cheerful as a man of fifty.

Farmers in Rhode Island are purchasing thousands of bushels of wood ashes in Maine, to be used for a dressing for high and dry land.

Sarah Hollingsworth, remembered by the residents of Philadelphia, as a starch pedlar, died last week at the extraordinary age of 110 years, retaining her mental faculties to the hour of her death.

A Massachusetts cent of 1788 was dug up a few days since in a turnip patch at Dartmouth.

The daily receipts under the Internal Revenue are now average from seven hundred and fifty to eight hundred thousand dollars. On one day within a week they were over eleven hundred thousand dollars.

The drought in Wisconsin and Northern Illinois has been succeeded by the heaviest rainstorms known in that section for many years. More water is said to have fallen in some places than fell for several months.

Wild pigeons have been plenty in Wisconsin this season, so plenty that one man near La Crosse has taken 30,000 with a net. Another man in Sparta has taken \$1800 worth at four cents each.

A newspaper carrier has paid \$5000 for the exclusive right to sell papers at the depots and on the cars of the N. Y. Central R. R.

The potato crop in Maine has been seriously damaged by the drought. In Hancock county the crop will be an almost total failure. This will prove a serious loss to the farmers, as an unusual breadth of land had been planted with this esculent.

John Warner, of Cambridge, Vt., who died last year, gave away over \$11,000 during the last five years of his life, mostly in small sums, to poor people. A few years ago he burned up notes and mortgages, the collection of which would distress the men against whom they were drawn, to the amount of about \$20,000.

The hailstorm of the 18th inst. was very severe at Winchester and Hinsdale, N. H. At Winchester, the steeple of the Methodist church was blown down, several barns unroofed, and one barn razed to the ground. Crops were a good deal injured. At Hinsdale the damage is estimated at \$30,000.

V. B. Palmer, Esq., of "Advertising Agency" fame, died at his residence in Philadelphia on Friday last. Within his sphere, few men were more useful to the public than he deceased.

It is asserted by the Southern sympathizers in New Orleans that Maximilian has already sent privately a commissioner to the rebel authorities at Richmond.

India-rubber shirt collars, cuffs and wrist bands are among the novelties announced in England. Bonnets of the same material are made in France, and colored to resemble Leghorn.

A French paper says that by an accident charcoal has been discovered to be a sure cure for burns. By laying a piece of coal upon a burn the pain subsides immediately. The remedy is cheap and simple, and deserves trial.

INTERESTING NEWS FROM TEXAS.—A gentleman just arrived from Texas has furnished the Memphis Bulletin with some very interesting accounts of the condition of things in that State. The people of Texas who inclined to secession have been buoyed up with stories of Lee having gained great successes and captured eighty-five thousand prisoners from Grant's army. The Union sentiment is gaining rapidly. There are ten legions of Union Leagues in Northwestern Texas, and each of them numbers from five to seven hundred members. They are very secret, and though constantly taking in new members, are exceedingly careful to get the right kind of men. The Union Leagues have many friends and some members in the rebel army. Hundreds of men desert the rebel cause, and live out, bushwhacking against secession. The friends of the Union are mainly among the poorer classes of people. All available men among the poorer classes have been conscripted.

Many slaves have been sent to Texas from other States, so that they might be kept safely. There are four thousand and fifty Union prisoners at Tyler, and they are all well treated and fed. The crops at Texas are promising; but the yield is not likely to be much more than is needed for home consumption.

SEVERE FIRES IN MAINE.—The Belfast Age says: "We hear of some large meadows in the northern part of this county hundreds of acres in extent, that have been swept over, and every living thing burned. On Sunday several religious meetings were dismissed in the midst of the services, those in attendance having to turn out in a body to fight fire. In the town of Newport, the other day, the goods were removed from the stores of the village in anticipation of a general conflagration, and one or more houses we learn have been burned. Fires are raging in the western part of this city, in Knox and in other towns, and doing extensive injury."

GET THE WHOLE STORY BEFORE YOU TELL IT.—When I was eleven years old my mother removed to the country. Our near-

est neighbor was a minister, by the name of Wayland, who, in addition to his ministerial duties, owned and cultivated a large farm. One night my attention was attracted to a bright light in one of the upper rooms of our neighbor's house. In a moment I saw the wife fly past the uncurtained window, closely followed by the husband, who was armed with a huge fire-shovel—round the room she went, still pursued, and as I listened breathlessly, I thought, nay, I was sure, I heard a scream.

I hastened to my mother and told her what I had seen, we both looked out, but the light was gone and all was quiet. Notwithstanding my mother's judicious warning "to say nothing about it to any one," before school was out the next day, I had confided it to my bosom friend, and in a week half the village knew it, and a great talk it made I assure you.

Finally it reached the ears of the deacons, who at once proceeded to investigate the truth. My mother looked grave and troubled when they called, but conscious of having told only the truth, I met them fearlessly related what I had seen. Then they left, taking a "boe line" to the minister's, to call him to account. With many apologies they made known their errand, when to their surprise the minister burst into a hearty laugh.

"Wait a moment," said he, "till I call Polly. You see that night I found a big rat in the meal-chest and came down for the shovel, and bade her hold the light while I killed him. Finding no other place to hide, the rascal took refuge in the folds of her dress, and she ran screaming till I managed to dislodge and kill him."

I have ever since been careful not to repeat an unfavorable report about my neighbors, at least till I knew the whole truth.

#### "A STRANGE DUTY."

Going to church a few Sabbaths since, almost for the first time in many a long month, my feelings greatly depressed, and week-day burdens still clinging to my spirit, how I was startled and rebuked by the announcement of the text, "Rejoice in the Lord always: and again I say rejoice."

"I am a stranger here," said the preacher: "the history, the circumstances, the very names of my hearers are all unknown to me. Yet my Master (as I believe), has sent me to call you in his name to the duty of rejoicing. Methinks I hear some of you say, 'This is a strange duty; I have more to mourn than to rejoice in.' Ah, friends! can this be true? Then, surely, whatever your earthly trials, you have God for your friend, and the promise of heaven for your home; and is not this a joy to which all afflictions are light? But perhaps you are sinners, impenitent and unforgiven; and in addition to earthly sorrows, you feel that the wrath of God abideth on you."

Still you have life and probation; still the golden hours of this precious Sabbath, the open page of the Divine Word, and the voice of Christ's ambassador, point you to Him who bore the curse of His Father's wrath for all who in penitence and faith will accept him as their Saviour; and who this day calls upon you, no less than upon more favored ones, to 'rejoice in God.'

I cannot repeat the remainder of the stranger's sermon here my friends; the editors could ill afford the space, or I the time. But when that morning's services were ended, and a few of us gathered at intermission in the Bible class, I found that we were all alike impressed with the force of the argument, and convinced that every consideration urged upon us this much neglected, and seemingly strange duty of Christian joy. "I feel that I have taken my son's death too hard," said Mr. L. "I will try to rejoice that God spared him to me so long, and that I have a comfortable hope of meeting him in heaven." "I, too, have cherished more sad thoughts than I ought over my country's desolations," responded our white-headed deacon. "I will strive to remember that the Lord reigns, and that his mercy endureth forever." "And I," whispered a pale-faced widow beside me, "will endeavor to bear my sorrow more cheerfully, and to rejoice that I had a brave and noble husband to give to this great struggle for law and liberty."

The writer did not utter there her self-condemnation and resolves; but she felt and made them nevertheless.—*Cor. Congregationalist.*

#### FIRES.

On Thursday morning of last week the stable of Judd and Field on Merrimac Street, in this city, was destroyed by fire, together with eleven horses. The fire was undoubtedly the work of an incendiary.

The tannery of Mr. John Frost, in South Danvers, was burned last Wednesday, with twenty loads of bark, and a quantity of leather; also a small building belonging to Mrs. Jacobs.

In Templeton, on Friday, the large three-story shoe shop owned by Warren H. Bower, was discovered to be on fire. The flames spread from that to a large barn owned by him, and thence to the dwelling house and barn owned by David Spear, which were all entirely consumed. The value of property destroyed is estimated at five thousand dollars, and no insurance.

Acres of valuable woodland are burning in Tugus, Me., near Beals' Hotel, and in Litchfield, on Mr. Sawyer's and Mr. Dennis' farms. The Bangor Courier reports extensive fires in the neighborhood of that city. A vast amount of property has been consumed.

Fires raging in the neighborhood of Ellsworth, Me., have swept through moving fields and approached within very dangerous proximity to the village.

A serious fire occurred in Ogdensburg, N. Y., last Thursday, destroying a railroad elevator and sheds adjoining, containing nearly 2000 barrels of flour and 10,000 bushels of grain. The fire is supposed to

have caught from sparks of a passing locomotive. Partly insured.

The Montreal papers state that while the woods in the vicinity of Montreal were on fire last week, the smoke made the day so dark that steamers were unable to proceed on their voyages.

Ten dwelling houses and one or two stores were destroyed by fire at Seabrook, N. H., last Wednesday.

The livery stable of Capt. James Sherman, at Fall River, Mass., was totally destroyed by fire Tuesday night, together with nine horses and a valuable stock of carriages, sleighs, hacks, hay and grain, and a large amount of the usual furniture of a livery stable. Mr. Sherman's loss is estimated at \$10,000; insured for \$3500.

The Houlton (Me.) Times says that on Wednesday morning of last week the fires in the woods, fanned by a gale, swept down upon the little village of Salmon Brook, 12 miles above that place, and destroyed almost the whole village—upwards of twenty-five buildings. The fire raged with such fury that many sheep and cattle in the vicinity were so badly burned that some died, and others will have to be killed, as their feet are burned to a crisp.

At the recent fire at the government wagon factory in Philadelphia, there was consumed 2,000,000 feet of seasoned timber, 100,000 feet of white pine, 100,000 white oak spokes, 50,000 hickory spokes, 3000 pairs of hubs, 500 sets of wagon wheels for ordinary purposes, 200 sets of Government wagon wheels, and a large number of ambulances in course of construction. A number of caissons and travelling forges were ready for delivery at the time of the fire.

#### THE POWER OF CHRIST'S COMING.

The certainty and the nearness of the Lord's coming, and the duty of waiting for it, now, blessed be God, much more generally acknowledged and realized. I trust that the hearts of Christians are becoming more and more established in this solemn reality. That it is not a mere careless repetition of words when they say, We believe that thou shalt come to be our Judge; and when they say in the creed, He sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. Doubt not of the fact at all. Be expecting it, and be waiting for it; earnestly desire to be ready and prepared for it. Lord, we believe; help thou our belief. O, may we live more and more in the light of this coming judgment, and accustom ourselves to view everything with constant reference to it. The bringing near of the final judgment, and the realizing of the wrath then to descend on the wicked, and the promised glory then to be bestowed on the righteous, are full of weighty influence on all our duties. The solemnities and infinite magnitude of the judgment, its irreversibility, and its eternal decision of our future state, as inhabitants of hell or heaven; and the assurance that the Judge now standeth at the door, cannot fail to quicken every one who receives God's testimony in simple faith.—*E. B. Bickelstein, D. D.*

#### OLD SCHOOL PRESBYTERIAN GENERAL ASSEMBLY.

REPORT AGAINST SLAVERY.  
Hon. Stanley Matthews' report on slavery came up on Friday afternoon, May 28th, and elaborate speeches were made on it by Hon. Martin Ryerson and Rev. Dr. Rice, of New York. The report, with two amendments prepared by Mr. Ryerson, was unanimously adopted.

RE-UNION OF OLD AND NEW SCHOOLS.—On Saturday May 29th, a paper unanimously passed by the General Assembly (N. S.) was received, declaring:

1. That this Assembly cordially welcomes all signs of increased love and union among those who hold to the same facts and doctrines of the Gospel, and bears its solemn testimony with self-humiliation against whatever fosters alienation and genders strife among the disciples of our Lord.
2. That the tendencies of modern society, the condition of Protestant Christianity, increase of infidelity, the progress of Romanism, and the present and prospective state of our country, afford powerful arguments against further subdivision and in favor of that union and unity of the church into which it is to grow, and which it is to be its consummation; and that we record with unfeigned gratitude, our profound conviction that the spirit of disunion and of sectarianism is waning, and that the spirit of brotherly kindness and mutual confidence is largely on the increase.
3. That in an especial manner are those churches bound to foster this spirit who adopt the same standards of faith and order, and whose decisions are local, personal, and incidental, and for whose reunion there is only needed a wise deference to each other's rights and a higher measure of Christian charity. Adopting the same formulas of faith and form of government, all that is needed is to receive them in the same spirit. That it is our united and fervent prayer to our common Master, that he would so remove all hindrances, or make a plain path for our feet wherein we may walk together, being of one heart and mind in the ways of the Lord.
4. That as the churches represented by this Assembly did not inaugurate separation, so too they would hold to no principles and views, and would impose no terms inconsistent with a full and cordial reunion, whenever the great Head Church, as indicated by Divine Providence, may open for us all to meet again on the same basis on which of old our fathers stood, and that we should rejoice in such reunion.
5. That while we do not deem it expedient now to appoint such a committee as that asked for in the memorial of the St. Lawrence Presbytery, yet that this expression of our principles and convictions with our heartfelt Christian salutations, be transmitted to the General Assembly of the Presbyterian Church now in session in Newark, New Jersey.

The report and recommendations were unanimously adopted. The reading of this paper called out an enthusiastic response of "Amen" and applause.

THURSDAY, June 2.—Rev. T. N. Haskell offered, but afterward withdrew, a substitute for the report of the committee on the Memorials, for the reunion of the Old and New School General Assemblies. The original report was then adopted, together with three resolutions to this effect: 1. That this Assembly has witnessed with satisfaction the happy influence of correspondence between the two bodies; 2. That it is not expedient at present to propose any additional measure; and 3. That fraternal intercourse be maintained between the two bodies.

#### METHODISM AND LOYALTY.

It is among the proudest records of Methodism throughout the great rebellion, that she has never faltered in her loyalty to the Republic and its destinies. Southern Methodism has been decided in her attachment to the rebellion. This is now so manifest, that every one expects the fall of the rebellion to be fatal to the Southern Methodist Church, and the restoration of the old Methodist Church throughout the entire territory from which it was expelled by the separation in 1844. Time will be required to effect this; but it will be done. The beginnings of such a return movement are here and there making their appearance. A recent instance has occurred in Eastern Tennessee. We clip from an exchange the following paragraph, which shows that the rehabilitation of Methodism in the South may require less time than many expect: "A loyal Methodist Convention was held in Knoxville, July 9th and 10th. There were fifty-five delegates present, representing all portions of East Tennessee. Of this number, twenty-seven were preachers, and twenty-eight were laymen. It was a loyal and harmonious meeting, and a special committee developed the fact that there were still one hundred and fifteen loyal preachers within the bounds of Hotston Conference. The Convention resolved to return to the old Methodist Church again, and called upon the Northern Bishops to meet them in Annual Conference at Knoxville, in October next. This movement is significant, and the assurance is given that a large majority of the Methodist membership in East Tennessee remain true to the old Church and the Union."—*Pittsburg Christian Advocate.*

#### THE OVERLAIN MAIL—IMPORTANT INSTRUCTIONS.

The following official instructions to postmasters concerning the mail matter by the overland route, have been issued by the Department: Washington, July 2, 1864.

Post-Office Department, Appointment Office: Sir: Your attention is particularly called to the fourth section of the act to provide for carrying the mails from the United States to foreign ports, and for other purposes, approved March 5, 1864, which provides "that all mailable matter, conveyed by mail westward beyond the western boundary of Kansas and eastward from the eastern boundary of California, shall be subject to prepaid letter postage rates. Provided, however, that this section shall not be held to extend to the transmission by mail of newspapers from a known office of publication to bona fide subscribers, not exceeding one copy to each subscriber, . . . at the usual rates, nor to properly franked matter."

You will perceive by the foregoing that all the mail matter, except one newspaper to a bona fide subscriber, and franked matter, must be prepaid at letter rates to entitle it to transmission through the mails by the overland route, between the points indicated.

The Postmaster General directs that you be particular in enforcing this law at your office, and see that nothing is sent forward through the mails, except in conformity with its provisions. The postmaster at St. Joseph, Missouri, will be instructed to withdraw from the mails all matter coming to his office not prepaid in accordance with the provisions of this law.

I am, respectfully, your obedient servant,  
ST. JOHN B. L. SKINNER  
Acting First Ass. Postmaster Gen.

Postmasters throughout the country will be governed by the above instructions, and charge the rates therein prescribed on all mail matter intended for transmission by the overland route.

Under this law subscribers beyond Kansas must have their papers addressed to them separately and individually. We cannot send two papers to one subscriber for him to distribute.

#### Correspondence.

##### A VISIT TO THE ALLEGHANIES.

In company with Bro. J. F. Gould of Attleboro', Mass., I started from home the 6th of July, to fulfill my announcements with the brethren in Pennsylvania. Taking the Shore line to New York on the afternoon of the 6th, we found ourselves in "the Babel of America," about 9 o'clock the same night, and sharing the hospitalities of Brethren John and Wm. Van Duzee. Early on the forenoon of the 7th, we took the New Jersey Central Railroad for Williamsport, expecting to go by the way of Harrisburg; but when approaching Easton, we were informed that we were ticketed over the Catawissa road. For this we were sorry, as we desired to pass through the Lebanon Valley; but we were passengers and had to submit, and we found before getting through that submission was with considerable sacrifice. Of all the roads humanity was ever called to travel, the Catawissa road offers the least inducements. For sinuosity of road, dirty cars, miserable stations, and smoky engines, the Catawissa Railroad should have the premium.

After being jostled and smoked over such a road, you may be assured that the sight of Williamsport was especially pleasant; and our long and tedious ride was measurably

compensated for by the welcome we received from Brother and Sister Gates and family, and the abundant kindness lavished upon us.

Refreshed and comforted, we started the 8th, with Bro. Gates in company, for Bro. Hollen's. We found quite a difference in riding in good comfortable cars, among the Alleghany ridges, and the ride we took some two years since, over the same route, in an old rickety lumber wagon, called a stage. On reaching Sterling Run, we were greeted by the pleasant faces of Bros. Hollen and Jackson, the latter having come from Centre County to meet us, a distance of some sixty miles, over roads too rough to describe.

In consequence of the derangement of the mail through these regions, growing out of a misunderstanding between the Government and the Pennsylvania and Erie Railroad company, Bro. Hollen had not seen the Herald containing my notice, nor received my letter informing him of the time of my coming, and therefore he had not time to arrange as he would have desired. However, meeting was appointed in the Pine Street Meeting House, commencing the 8th and continuing over the Sabbath, Bro. Gates, Jackson and myself preaching. The attendance and interest were good, considering the short notice given. The 11th we went to Shippen, the county seat of Cameron Co. Here met Bro. Moyer and wife. It was court week, and we considered it providential, as affording an opportunity for a good hearing, in which we were not disappointed. The usual place of worship not being large enough, we repaired to the court houses, a commodious and pleasant room which was well filled, so that a good hearing was had, and labor put forth in hope. Bro. Jackson, Gates, Guild and myself did the preaching, and the congregation indicated a good interest to hear. There are some kind and whole-hearted friends of the truth in Shippen. May the Lord bless the labors of Bro. Moyer among them. One of the most interesting services while at Shippen, was with the Sabbath school there, an account of which I will give, according to promise, in the Youth's Visitor, for which a liberal subscription was given. Taking leave of the dear friends in S., all the ministerial company now consisting of six, and Sister Moyer, returned to Pine Street the 13th, where Bro. Jackson gave a most impressive discourse, at the conclusion of which, an interesting young man, Bro. Hollen's son-in-law, arose for prayer, and at the conclusion of the meeting rejoiced in hope, while confessing faith in Christ. Thus closed our first meeting.

Clearfield, July 21, 1864.

#### SUNRISE IN THE CAPITAL PARK.

Who can but feel grateful, when Nature so beautifully spreads herself out before us, with her handsome vales and glens, meandering streams, and hills decorated with the purple flush of the violet.

But where am I? Simply seated quietly on a rustic lounge in the Capital Park of the State of Wisconsin—and how extremely grand and beautiful. Only think, reader, of fourteen acres, studded with native forest trees, not large, and in the centre, rises gracefully the proud capital building, a structure, which need not turn away in shame beside a New England capital. While looking at the majestic columns, carved stone work—as the orb of day sent his piercing glances through, among the leaves, I could but ask myself, Are these pillars to fall before a foreign foe? Must that flag-staff bow humbly before the destroyer of this Republic? Let us all say, No!

But how still! all is as still as death, except the chirping of bluebirds, and the robins, as they perch themselves upon the branches, as if to drink deep the splendors of the glorious sunrise in the Capital Park. And such stillness, interrupted by the shrill whistle of an iron steed as he comes howling across Lake Monona on the bridge.

The City Hall clock peals the hour of five, matters begin to assume a more lively appearance, and soon an air of grace mingles with the rays of the morning sun, and Nature, with all her beautiful garments, seem to be spread out before us.

Many a church spire pointing to the clouds, greets the eye, and the reflections, would remind us of an oriental minaret, had we ever seen one.

Situated as Madison is, between two small lakes, with the Park and massive walls of the capital, and the University, and College Hill, one mile west, all adds to the beauty of the place.

A Journal of Education is published here, besides newspapers—the State Journal taking the lead for right.

Should any of you Bostonians, step off the platform before sunrise, just come up and take notes with me from the Park, and breathe the pure air of such a Wisconsin morning as this.

Yours in haste,  
J. S. BLISS.

FROM T. E. MORRILL.  
Dear Bro. Litch—I take my pen to inform you and others that I have been a reader of the Herald ever since its commencement. I have been fed with the good food it brings every week, for I hear from brethren that I have seen, and some that I have not seen; and I bid them God speed on the heavenly journey, till we arrive at home in the New Jerusalem. I am looking and longing for the time; for this world is but a bubble, filled up with care and trouble. But the rest which remains for the people of God is just before us.

Yours in love,  
T. E. MORRILL.

FROM J. CROFFUT.  
Dear Bro. Litch—I am now, you may say, confined to the house, being scarcely able to even get about. When I was able to go, and hear, and see Advent brethren and sisters, though I highly prized the reading of Advent papers, I knew not how to prize them as I now do. I read the Herald with much interest, but the last number I read with more than usual interest. I think of you, its editor, whom I have known as a faithful Adventist about twenty years, and I pray God to bless you, and give you

wisdom, understanding, and a right judgment in all things, to the glory of his name. I need not exhort you to be faithful in your calling; I know your heart is in the work, but I know, also, you have discouragements in prosecuting your business. The price of labor and material is greatly advanced, and is there a subscriber that would be offended, or think it hard, to pay another dollar for his paper? I think there are very few, if any, who would object to pay three dollars, as this would not be advance in proportion to the advance of the expense of publication. It may be unpleasant to say anything about it, but it appears the cause demands it; and why should you falter when it is necessary to keep you from embarrassment? I say thus to you as an individual; I know you cannot act individually in this, but something must be done, and let it be done. What do you say, you who take the Herald? I presume you prize it in some degree. Are you willing to relinquish it for the sake of another dollar a year? I am not. Justice has some demands, and I presume this will meet your approbation, and the approbation of Him to whom we must give account of our stewardship. Write to the Herald, brethren, all of you, and speak your mind, and say if a paper that was the first to proclaim the near coming of the Lord, and has, and does still proclaim this great and comforting truth, shall die for want of support. Prevent it, Lord.

This may be the last I shall ever write for the Herald; I do not expect to stay much longer in the flesh; I have no reason to expect it; but I see the "resurrection near," and life, eternal life in Christ is my hope.

Yours in love,  
J. CROFFUT.  
Brooklyn, July 29, 1864.

#### A RESPONSE.

Bro. Litch—The enclosed \$2.50 is for the subscription of the Herald. I am perfectly willing to pay \$3.00 a year, and will send the balance again. As patrons, we should not expect our paper at the old price, as printing material has risen so enormously. Every thing else is advancing, and why should not the subscription of our most valuable paper be advanced?

#### Obituary.

##### MRS. NAOMI SMITH.

In Addison, Vt., on Sunday the 12th of June, at 3 past 10 A. M., Mrs. Naomi Smith, aged 87. "She sleeps in Jesus."

The subject of this obituary was the daughter of Caleb and Freeclove Olin, who are numbered among the early settlers of Vermont. The deceased was born in Shaftesbury Vt., September 15, 1777,—married Daniel Smith of Adams, Mass., and was the faithful mother of ten children, eight of whom are still living.

Mrs. Smith experienced hope in Christ at about 30 years of age, and was baptized into fellowship with the Addison Baptist Church, by Elder I. Howard in 1807, retaining her church connexion over 50 years. Mrs. Smith was favored with a good degree of health, was an active worker in her home sphere, and her good moral qualities endeared her to all who knew her in life and death.

In view of prospective dissolution, Sister Smith was somewhat timid, but during her last brief sickness of seven days, she felt resigned, and ere she died, confessed her trust in Christ Jesus as her shield, fortress, and delivering Saviour.

Her last moments resembled the languishing of an infant, to its undisturbed slumber.

Her funeral services were conducted in the Addison Baptist Church, June 14th; sermon by the writer from Rom. 5: 1







# The Advent Herald.

"Behold, I come quickly."

"Occupy till I come."

PUBLISHED BY THE AMERICAN MILLENNIAL ASSOCIATION.

WHOLE NO. 1210.

BOSTON, TUESDAY, AUGUST 9, 1864.

VOL. XXV. NO. 32.

## THE ADVENT HERALD

IS PUBLISHED EVERY TUESDAY.

At 16 1-2 Kneeland Street, (Up Stairs),  
BOSTON, MASS.

J. Litch, Editor.

To whom remittances for the Association, and communications for the Herald, should be addressed.  
Letters on business, simply marked on envelope "For Office," will receive prompt attention.

### BOARD OF CONTRIBUTORS.

REV. JOHN PARSON, REV. D. R. HUTCHINSON,  
REV. L. OSLER, REV. O. R. FASSETT,  
REV. S. S. GARVIN, REV. J. M. DRUCK,  
REV. F. GIBSON, REV. D. T. ROBINSON,  
REV. D. B. BOWMAN, REV. L. H. SHIPMAN,  
REV. R. H. CONKLIN, REV. H. MAIBEN.

### COMMITTEE ON PUBLICATION.

L. OSLER, J. PARSON, R. R. KNOWLES.

[For Terms, &c., see Fourth Page.]

### Communications.

[Original.]  
SAVED BY GRACE.

BY LIZZIE GARRISON.

TUNE—"The star, the star of Bethlehem."

When safely moored on Canaan's shore,  
Life's stormy voyage now safely o'er,  
The sweetest song that I can raise  
Will be, "Thank God! I'm saved by grace."

Yes, saved by grace, no works I claim  
To merit heaven, or escape the flame  
Of hell forever in my place  
"Then this, so free to all our race,  
"Here is a sinner saved by grace."

No saint on earth, nor saint above,  
Can lift a higher note of love  
Than this, so free to all our race,  
"Here is a sinner saved by grace."

Take up the song, ye cherub now,  
While low before His throne ye bow,  
Help, help, angelic hosts, Him praise,  
Who has a sinner saved by grace.

No natural virtues, or divine,  
I bring to offer at His shrine;  
Sinner I'd come, could I efface  
This burning thought, "I'm saved by grace."

Nor time, nor vast eternity,  
Can hold the ecstatic harmony  
That floods me, leaving not a trace  
Of aught but this, "I'm saved by grace."

[Original.]

### A VISIT AMONG THE ALLEGHANIES.

Having concluded our meeting at Pine Street we prepared to journey to our next appointment, which was at Benet, on the Benet branch of the Sinnemahoning, a distance of some sixteen miles. Taking leave of our kind and hospitable hostess, Sister Hollen, and the dear family, we started, July 15th, to cross the mountain, which separates the Driftwood from the Benet branch. Our company consisted of Elds. Hollen, Gates, Jackson, Moyer, Bro. Guild, Sister Moyer, and myself. The day was warm and the road rough, which made the travel rather tedious for those not accustomed to traverse those mountain ridges. But good company, a good cause, and the prospect of a good meeting beguiled the hours away, and cheered us on the way. Noon found us at the house of one of Bro. Hollen's married daughters, where weary man and beast found refreshment and rest. Strengthened to pursue, we travelled on, and soon found ourselves at Benet, under the kind care of Bro. David Winslow and family. Arrangements ample were made for our meeting, and the evening found a good congregation assembled in the usual place of meeting, which was addressed by Bro. Gates, who struck the key note of salvation. It was a good beginning. The next A. M. we met in the grove, and although it was the busy season of the year, in harvest time, encouraging congregations assembled from time to time. The Sabbath congregations were large, attentive and candid. The meeting was continued until Tuesday evening with unflagging interest. The preaching was done by Bro. Gates, Jackson, Moyer, Guild, and myself. Bro. Guild gave a discourse on backsliding, which moved every heart that heard it, and caused all to enquire, "Lord, is it I?" The unanimous conviction of ministers and people who heard Bro. Guild is that he should be devoted to the work of the ministry. If care, kindness and liberality can make a visit pleasant anywhere, then was our stay eminently so. This is Bro. Hollen's farthest appointment on the Benet branch, and he lives in the hearts of this kind people, who esteem him highly for his work's sake. We hope that all the churches under his care will be careful to maintain good works, and be ready to communicate, and thus see that his wants are fully supplied. Bro. Hollen is an excellent hand to collect aid for others, but he seldom calls attention to his own wants. Let his brethren look after this thing.

We had the pleasure of seeing at our meeting at B. quite a good delegation, from Bro. M. B. Laine's field of labor. He is remembered with affectionate interest, and his absence is lamented. May the Lord of the harvest send those destitute churches a good minister of Jesus Christ. Our hearts were rejoiced at meeting old friends who had maintained their faith steadfast through

many years of trial and conflict, and who were yet looking for that same Jesus, whose coming will bring them endless blessings. We renewed our acquaintance with other friends, whose kindness in past years had endeared them to us; and for whose salvation we most earnestly pray. As they have shown kindness to God's servants, may the Lord show mercy to them, and we be permitted to meet in a happier clime than this. We shall not soon forget our pleasant, and we hope profitable grove meeting at Benet.

Kylertown, July 25, 1864.

### DEFENCE IN FAVOR OF THE AUTHENTICITY OF THE BIBLE.

In my last I showed that partyism even perverted or wrested that part of the sacred volume which so distinctly points out the eternal home of God's saints; that it is so blinding in its tendency that thousands upon thousands in fellowship with the sects, could not give the least intelligent answer, if asked where the locality of their hoped for heaven is; for with the masses it is almost exclusively imaginary, notwithstanding there is not a more plain and literal fact recorded in the Bible than that of the saints' locality in the "new heavens and new earth," as shown in my last.

When I made the onset upon the Atheistical, Deistical, Spiritualistic, Mormonistic, Universalian, and other infidel heresies and cliques, I showed my readers some overwhelming facts, relative to God's blessed Bible, and I discover that in my undertaking to show the sects their alliance with these parties in wresting various portions of the Word of God, that it is very essential that I should call attention once more to the startling facts alluded to. As I enter upon the relation of these truths, I implore the eternal God to impress my own heart with the indescribable sacredness and infallibility of His holy Word, and to accompany the texts which here follow, by His eternal spirit to the hearts of my dear readers. Amen.

The thing to be here presented, is the estimate that God, angels, and good men have placed upon the Bible. Isaiah 55: 10, 11. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and making it bring forth bud, that it may give seed to the sower, and bread to the eater; so shall my Word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing where I send it." Now where on God's footstool is the religious organization that gives a practical demonstration of their faith in the solemn declaration of the great Jehovah? Echo asks, where? Had this declaration been believed by founders of sects, no sect would ever have existed, because the eternal Word recognizes nothing but unity, or oneness respecting the Israel of God. Were this solemn declaration now believed by the leaders of factions, they would soon be dispersed, and Christ's prayer in the 17th of John, would be fully answered. In the above declaration, God shows the immutability of His Divine purpose, that His Word shall accomplish the object for which he sent it to man. Reader, I entreat you in the name of all I hold dear on earth and in heaven, be more careful to esteem the Word of God both mentally, and practically, than you are careful about all things else in God's unlimited universe. Remember God has a peculiar jealousy for His Word, and he will vindicate it to the utmost extent of all its promises and threatenings, its commands and prohibitions, without respect to persons, profession, or circumstances. God feels no indifference about his eternal Word, he considers no text in the book non-essential, and he esteems none of his sayings as matters of opinion, matters of minor importance &c., &c., as partisan leaders teach, and their deluded hearers believe.

But hark again: "Every word of God is pure." (Prov. 30: 5, 6.) "Add thou not unto his words, lest he reprove thee, and thou be found a liar." "And if any man shall take away from the words &c., God shall take away his part out of the book of life." But how pure is it? Let one of the most competent judges answer, Psalm 12: 6. "The words of God are pure words, as silver tried in a furnace of earth, purified seven times." My God, how often do the leaders of sects think of such declarations as these, showing the purity of, and the jealousy God manifests for every word that has proceeded out of his mouth. Jesus Christ once said, "If therefore the light that is in thee be darkness, how great is that darkness." Matt. 6: 23. And surely the sect that can diminish, add to, or otherwise "wrest the Scriptures," with such declarations before them, must be enshrouded with a mantle of impenetrable moral darkness. But again: David declares that "God has magnified His Word above all His name," that is, He highly extolled His Word over all things, else, 138 Psalm. But what have members of sects done with certain portions of this highly magnified Word of God? I answer, that instead of magnifying it above all

things else, they stigmatized it as unworthy of their regard, as will hereafter be shown.

In Deut. 8: 3, God says that "man does not live by bread alone, or only, but by every word that proceedeth out of the mouth of the Lord, doth man live." This same text our blessed Lord quotes to the devil, during his temptation in the wilderness. Luke 4: 4. Here in these two instances we see, that every word, (forget not), every word of God was considered essential, as a condition of salvation. So God has most manifestly declared, but in the face of these most positive declarations of the eternal Sovereign of the universe, sectarianism has practically declared, that it is not essential to its existence and perpetuation, to regard every word of God. That some words signified nothing, and that others were mere matters of choice and opinion, and that men were just as certain of heaven without regarding them, as if they submitted to the non-essential, &c., as they choose to call some things commanded and forbidden by Jehovah, which I here aver is most daring presumption, and comes not exceedingly far behind this declaration. "Then Pilate therefore took Jesus and scourged him." John 19: 1. To wrest any of Jesus Christ's sayings by addition or diminution, misinterpretation and misapplication, or otherwise, gives him more grief than Pilate's scourge gave him physical pain, but sectarian chiefs never take that into consideration, neither will their systems admit of taking so vital a point into the account, for if they did, it would ruin their systems, and the whole mass would resolve itself into one fold, and taking the perfect and entire will of God for the rule of faith and practice, would at once constitute the Church of the "Living God." For whenever a man, or a combination, or organization of men live by every word that proceedeth out of the mouth of God, as Jesus says, that man, or that set of men, so living, form the true members of Christ's body, the Church. Jesus, "the Prince of Peace," must have had a very sublime idea of the efficacy of the Word of God, when he prayed for the unity and sanctification of His Church, thus: "Sanctify them through thy truth, thy Word is truth." John 17: 17. (See also verse 19.) How much of God's Word is truth, dear Saviour? Ans. It is all truth inasmuch as comes from God the fountain of truth.

Were we to ask the religious parties how much of God's Word is truth, they must (to be consistent with themselves) answer, all that we regard as essential and practise in our life, is true, and the non-essentials in the book we consider neither true nor false, because we esteem them as things of nought. But again: In reference to regard for God's holy Word let no man think that because he has found favor and pardon with God that he may make light of some portions of that blessed Word, as thousands have done, and are now doing. Let me give several cases of theory and practice on this point, in which good men realized the sin, and the danger of failing to believe and obey what God commanded and forbade to be done. First, then, when the angel of God delivered his message to the good and blameless Zacharias, who failed to believe what was told him, the angel told him that for that very thing he should be dumb, and not able to speak until the day that those things which he would not believe, should come to pass. Here we see most clearly that a man's true piety furnishes no excuse for disbelieving any declaration that comes from God through the agency of angels. But another instance of a good man, who failed in obeying God's special orders in a certain duty, which the sects would not doubt consider quite a minor point, a matter of mere opinion; in short a non-essential, perfectly without force and useless; it is the case of the man of God, as recorded in the 13th of 1 Kings. God sent this man to prophesy against Jeroboam's idols which he did most faithfully and obediently, and God did most manifestly prove that the good man was under his special direction, as the reader may see in said passage. But alas he failed in doing all that God had expressly ordered him to do, and that in which he did fail, would hardly amount even to a non-essential in these days of sectarian omniscience, when the chiefs of parties practically declare that God is less wise than themselves. God says do this, they say it is not essential.

But what about this man of God? what did he fail to do? O, nothing very material in perverted human estimation. God had only told him that he should eat no bread, and drink no water, nor turn on his way to go back the same way he came to the place. This was all God told him not to do, and he had entered upon the path of obedience, and God was with him; but a sad reverse now takes place. He is followed by a messenger sent after him by a certain prophet who dwelt in that region, who sent him word to return to his house, (see verse 18,) that an angel had spoken to him; the good man believes the well-concerted lie of the old fury, goes back, eats bread, drinks water, and whilst thus refreshing himself, the deceptive old prophet told him that his disobedience would now prove his death, (see verses 21, 22.) He mounts his beast, rides

but a little distance, meets a lion by the way which slew him, and thus ended a good man's career, because he suffered himself to be deceived by a lying prophet, who professed to be under angelic counsel in sending for this good man of God. So this non-essential as it would now be called, turned out to this good man. I think this shows a mighty jealousy in God for his own most blessed Word, and it proves as I have already stated, that "His Word shall not return to him void, but shall accomplish that whereunto he sent it."

Now this listening to angels and to men who are far superior to angels, as many members of sects virtually say they are, is really a dangerous thing. Dangerous to angels, and dangerous to men who preach less than the whole truth, and just as dangerous to those who believe them, when they curtail God's Word, as did the devil through this old lying prophet. These angelical, prophetic, and clerical errors have always been amongst the devil's most beautiful and sublime delusions, and he never did so extensive a business as he is now doing just before the day of his everlasting insolvency and his eternal bankruptcy.

Another case of a once good man's partial obedience to God's Word is that of king Saul, as on record in 1 Sam. 15. Reader, I entreat you in the name of my Divine Redeemer, to read said chapter and learn how this man failed in his partial obedience; and when you read, forget not that God is unchangeable, and that he regards his Word now, as he ever did. And forget not that the Old Testament Scriptures contained no non-essentials in its requisitions at the hands of individuals, or of the Church as a body; and remember that the New Testament Scriptures contain no useless mandates and prohibitions, though almost God-astonishing expounders of that dear precious book, have the daring hardihood to say so. Believe them not, kind reader, for if you do, you will have more than a common forest lion to slay you. You will meet the lion of the tribe of Judah, (Rev. 5: 5,) who will demand a full compliance with His will and Word, and who declares he will slay "those, His enemies, who would not that He should rule over them." And to be ruled over by Christ, is to submit to all his commandments without exceptions.

I shall now close this article by referring the reader to a very remarkable fact respecting God's infallible Word, for the defence of every sentence of which, I shall stand in gloom and glory, and if I must stand alone under the overarching heavens, I am most perfectly content with the bliss that "Jesus is my defense and rock of my refuge." The peculiarity referred to is this. The Word of God is called by nine different terms in 119th Psalm. To wit: Law, testimonies, statutes, judgments, precepts, ordinances, commandments, word and ways. This Psalm contains 176 verses, and one or other of these nine words are used in all these verses, except four. This shows the mighty zeal, love, and universal regard David had for God's Word. "Let us do likewise."

JOHN HINKLE.  
Mechanicsburg, Cumberland Co., Pa.

### SOME THOUGHTS ON THE KINGDOMS.

BY JONATHAN WHITMAN.

I shall first ask a few questions, and then undertake to answer them:  
1st. Has Jesus Christ been set king on God's holy hill of Zion, as foretold in Psalm 2: 6?  
2d. Has the Kingdom foretold in Dan. 2: 44, been set up?  
3d. Has the Kingdom been given to Christ as foretold in Dan. 7: 13, 14? And has the new covenant been made?

Though some will answer these in the negative, I shall take the affirmative; and I think it will appear that there is a harmony in them, and they all tend to the same point. Psalm 2: 1-3: "Why do the heathen rage, and the people imagine a vain thing? The kings of earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." The apostles tell us when and how this was fulfilled. "And when they heard that, (what Peter and John said,) they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is. Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against Christ. For of a truth against thy holy child Jesus whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together. For to do whatsoever thy hand and thy counsel determined before to be done." Acts 4: 24-28.

Here we see the folly of the people uniting with a view to thwart the purpose of God. In what they did, they brought about the very things which he had determined to be done. He that sitteth in the heavens

shall laugh; the Lord shall have them in derision, (verse 4.) And in all their raging, and in the vain things which they imagined, they failed in accomplishing their purpose. They put Jesus to death, but this was necessary for the redemption of man; but God had purposed to raise him from the dead, and to set him king on his holy hill of Zion; and says, I will declare the decree; and what is the decree? "Thou art my Son; this day have I begotten thee." And what day does this refer too? We will let Paul answer it. "And we declare unto glad tidings, how the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee." Acts 13: 32, 33. And in Rom. 1: 3, He is declared to be the Son of God with power, according to spirit of holiness, by the resurrection from the dead. And as the decree was his being begotten from the dead, it is natural to infer, that soon after this, soon after God had raised him from the dead, he would establish him king in Zion. And if he was then made king, the kingdom must have been given to him, and set up.

Dan. 2: 44: "And in the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." As the Roman kingdom was the last of the four that Daniel had spoken of, it must be in the days of this kingdom, that the God of heaven sets up this kingdom. And if so, it must have been soon after Christ ascended to the right hand of God; in the days of Caesar. It could not have been set up before this time; neither could it be set up after the coming of Christ, and the resurrection; for there will then be no kingdoms in existence, to break in pieces, and to be consumed. And the time that this kingdom is set up, must be the same time that the kingdom is given to him as promised in Dan. 7: 13, 14: "I saw in the night vision, and, behold, one like the Son of man, came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

It is thought by some, that this refers to the second coming of Christ, for he then comes with clouds; but they should remember that after his resurrection, he ascended in a cloud; and the two men in white apparel said, "ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." It is quite clear, that this was then fulfilled; the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. (But it will not be so at his second coming.) And then the kingdom, and glory, and dominion, was evidently given him. And that it was at his ascension, will appear from Psalm 24: 7-10: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is the King of glory? The Lord strong and mighty, The Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is the King of glory? The Lord of hosts, he is the Lord of glory." If this was not fulfilled at the ascension of Christ, I should not know where to look for it. It seems that those heavenly messengers make request for the gates and everlasting doors to be lifted up, so that the King of glory might come in; and Christ was the king of glory; and was then (when brought before the Ancient of days,) constituted king in Zion. And after this, all people, nations, and languages, are to serve him; but there will be no such thing after His second coming. And the whole passage is in harmony with this view of it.

We will now see if we can ascertain whether the New Covenant has been made. There was a particular time when the first Covenant was made. It was made with the children of Israel when they were at Mount Sinai; and Moses was the mediator of it, and it was dedicated with blood. And as the New Covenant was also dedicated with blood, it was not made before the death of Christ. But it was made before the epistle was written to the Hebrews. Chapter 8: 8: "But now hath He (Christ) obtained a more excellent ministry, by how much also he is the mediator of a better Covenant, which was established upon better promises." And it seems to be quite clear, that the day of Pentecost was the time that the New Covenant was made, and the visible Church established; the time when Christ built his Church. The apostles were prepared for an important work, which they performed on this day. After the people heard the word which they preached, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, "Men and brethren what shall we do? Then Peter said unto

them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, save yourselves from this untoward generation. Then they that gladly received His word were baptized; and the same day there were added unto them about three thousand souls."

The apostles were prepared for an important work which they were to perform on the day of Pentecost; and they were evidently representatives of the Church, and when it says there were so many added unto them, it must mean the apostles, for there was then no visible Church to add them unto. But as the work continued, it says: "And the Lord added to the Church daily such as should be saved." Here the visible Church is first recognized; and we seem to be led to this conclusion, that on the day of Pentecost the New Covenant was made, and Christ's Church built, and his kingdom set up, and He set king on God's holy hill of Zion; and that he then received the kingdom that was promised him, and that the Church then existed in a visible form. The kingdom that was to be set up, is the same as the Church. And these prophecies all seem to centre to the same point: and my opinion is, that they were all fulfilled at this interesting period, the day of Pentecost."

Glens Falls, July 22, 1864.

### THE SIGN OF THE SON OF MAN.

Bro. Litch—Under the above heading there has appeared at various times in the Herald well written articles, attracting notice. In the issue of April 26th there is one. There are various opinions as to what it will be. Some will say that "the sign of the Son of Man" means simply the advent of the Son of Man. But the sign is distinct from the thing signified; and if it be a sign, it surely cannot be what the sign signifies, the advent of the Son of Man. Others say it will be the glorified body of the Son of Man. But then this again seems to me to confound the sign and the substance, or the thing signified. The third class most common during the early ages of the Christian church, think it would be a gigantic luminous cross which will appear in the firmament, covering the horizon, so brilliant that no scientific solution of astronomy will be able to explain it away. I do not believe that is the correct explanation. Others think it is an illuminated cloud, like the chariot of fire on which the prophets of old ascended into heaven. Others think it will be the very star that stood over the manger in which Christ was born. Others think it will be the shekinah, that which burned between the cherubims in the holy place, that moved like a pillar of bright flame in the desert before the hosts of Israel. None of the above is the sign. In Matt. 24th, verse 29th, are four signs, which are thought by some to be the sign, but all will know the sign both good and bad. Therefore the signs in Matt. 24: 29, combined cannot be the sign, as none will be mistaken in what the sign is, when it is seen in heaven. Now I will try, by the grace of God assisting me, to show what the Bible does teach. It is—"The day of the Lord is a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains." Joel 2: 1, 2. It is written in Rev. 1: 7, "Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." See also, Matt. 24: 30, and 26: 64; Acts 1: 11, and Dan. 7: 13. "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that obey not the Gospel of our Lord Jesus Christ." Now mind, "that day of the Lord is a day of darkness," and that he comes in the clouds of heaven and also in flaming fire with his mighty angels. Christ is to come in glory—see Luke 9: 26; Mark 8: 38. What is that glory like? Answer. "And the sight of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel." Exod. 24: 17, and Ezek. 1: 23.

Now when Christ comes, he comes from a definite locality, and to a definite locality. He is to be revealed from heaven. Heaven is God's throne; heaven is above, and he is now on his Father's throne. See Rev. 3: 21. It is self-evident that if Christ comes to New York that he will not be coming to Paris in France. But it is evident that he comes to the Mount of Olives which is before Jerusalem on the East. Zech. 14: 4. When Christ leaves heaven, the great glory, the flaming fire, will be seen before he is visible; which will be the sign that is spoken of in Matt. 24: 30, and it will take some time for him to come from heaven to the earth. How long? Answer. About seven days. Proof—Rev. 8: 1. Now when, the great phenomenon is seen the first day by what is called the great men of the earth—the philosophers—it will be sent all over the earth that a very great comet

has appeared, and it will be seen by all eyes. As the earth turns on its axis East, the second day, it will be plainly seen that it is coming in a direct line to the earth. The excitement among the wicked will be intense the third day. Now all is confusion; the empty professors are seeking for oil; the profane are swearing; the ungodly are blaspheming. Fourth day: A trembling begins to seize their guilty consciences; all eyes are fixed upon it. The idolater will then cast away his idols and seek to hide himself from the Son of God; and the great men, and the kings of the earth will exclaim, "The great day of his wrath is come and who shall be able to stand." See Prov. 1: 24-33. "Because I have called and ye have refused, I have stretched out my hand and no man regarded it; but ye have set at naught all my counsel and would none of my reproofs: I will also laugh at your calamity, I will mock when your fear cometh as a desolation, and your destruction as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me but I will not answer; they shall seek me early but they shall not find me." The first impulse of the wicked will be, to seek him whom they have slighted; but he will laugh at their calamity. Ye foolish virgins, ye wicked scornful, fly this moment to Jesus ere he leaves the mercy seat and the door is shut. And the righteous will exclaim, "Lo, this is our God, we have waited for him and he will save us."

"The chariot, the chariot, its wheels roll in fire,  
As the Lord cometh down in the pomp of his ire,  
Lo, descending it drives on its pathway of cloud,  
And the heavens with the burden of Godhead is bowed."

Windsor, Cal. A. SPENCE.

### ITALIAN CORRESPONDENCE.

LA TOUR, near Pinerolo, via Turin, Italy, July 7, 1864.

Dear Bro. Litch, and all Brethren and Sisters in Christ Jesus—It is with deep gratitude to our kind heavenly Father, who has brought us to our place of destination in safety, that I write you my first letter from La Tour, Italy, which place we have chosen as our home for the present. We left London for Italy the 30th of June. It seemed a waste of time and money to remain there any longer; and I longed to commence my missionary work in this field, to which I feel called of God. I was enabled to leave so soon through the kind donation of English brethren and sisters to the amount of £15, 17s. 6d., viz: Bro. R. Robertson, London, £6 6s., Bro. J. Curry, Liverpool, £3, brethren and sisters of Leeds, through Bro. C. A. Thorpe, £5, 12s., 6d., and sister, J. Templeton, Kilmarnock, £1. As we left England sooner than we expected when I wrote my letter of the 8th of June, to be able to do, I thought it not best to write again from London, but to save the expense of postage in the hard times and write all from Italy.

We had an opportunity while in London to speak personally with Dr. Cumming, who expressed the opinion that all Christians believe in the coming of Christ. I also had an interview of three hours with another English Adventist, Lord Congleton. Mr. Freeman, to whom I had reference from Bro. S. K., received me kindly, but coldly, and introduced me to his pastor, Mr. Darling, quite an intelligent gentleman, who speaks French and German well. I assisted him on Sunday in his chapel, and learned from him that there are in London fourteen chapels of Advent believers of different names; but near all united in believing in the return of the Jews to Jerusalem and the rebuilding of the Temple of Solomon; that Antichrist will sit down in the Temple (?) that Jesus Christ will be visible in the heavens during the millennium, and the Jews will be converted to him. . . . I found Mr. Brown a zealous disciple of Dr. Thomas of New York. We read in the Bible that John the Baptist baptized in sign of repentance; the church since Christ baptized for the remission of sins; but Mr. Brown in London baptized for the return of the Jews. Mr. Brown has suffered much persecution for his opinions, but is still very zealous, and with his little church of three members observes the Lord's supper every Sunday. Bro. Robertson's opinion is, that the doctrine of the coming of Christ which was preached in England sixty years ago and rejected, has gone West to America, which has now the honor of bearing the glorious truth to other nations. Any good American Adventist will be very kindly received by him and treated as a brother. I was not able to visit the brethren in Liverpool and Leeds; but communicated with them by letter, and received from them kind sympathy in word and deed.

We were compelled to stop in Paris thirty hours, and had the privilege of meeting there an honorable and very dear Polish friend, who was a brother exile in London when we left that city for the United States thirteen years ago. We came via Macon, Chambéry and Mount Cenis to Turin and enjoyed the magnificent mountain scenery very much. We rode by cars several hours through a lovely valley with mountains on either side, sometimes very close and high, sometimes more distant, always charming, till we came to the little village of St. Michael,



where we changed cars for diligence and began to ascend the mountain. We were very comfortably seated, and our ride over a road, hard and smooth, through a vale in the mountains that seems to have been formed expressly as a means of communication, and for the enjoyment of those who can appreciate the wonderful works of God. The ascent for three hours is not rapid. Hamlets are frequent, and the sides of the mountain, which are cultivated wherever it seems possible, look green and smiling, the beauty of the scene being much enhanced by the torrents of pure crystal water that fell from the mountain stages to the valley beneath. We left St. Michael with six horses, but after riding five hours we stopped a half-hour, and a fresh team (consisting of two large horses and twelve powerful mules was substituted, and in three hours more we were at the top of the mountain, on which is a custom house. It is the dividing line between France and Italy.

It was midnight. The mules were taken off, and with the two horses we made a rapid but safe descent to the little village of Tusa, where we submitted to examination, but our passports were not demanded. From Tusa we took cars again and came via Turin to Inavola, a city of thirty thousand inhabitants, a short distance south-east of Turin, where we had intended to stop. But after conversation with two French Waldenses we concluded to come to this place, ten miles further, which we reached at ten o'clock at night, and were glad to stop, being travel-worn and very weary. I requested to be taken to a hotel kept by a Protestant. On entering I introduced myself to the landlord and his wife, French Waldenses, and told them of our circumstances; that I was a missionary from the United States, and that during our long journey we had expended our means so that I had but one dollar in my pocket. They manifested for us much Christian sympathy, and very kindly offered their service and credit as we needed. They assisted us in finding temporary lodgings at twenty francs per month, and let me have indispensable furniture for the present. I have spoken with several of the inhabitants upon the coming of Christ and been listened to with much eagerness. At present I can only say that this is a small place containing some 3,000 inhabitants. It has three churches, two French Protestants (Presbyterians) with but one pastor and a college with eight professors, also a school for girls, and one Catholic church. I find the inhabitants as I have seen them, very kind, simple-hearted people and quite intelligent. They receive me with the greatest kindness. And I judge by present appearances that the field of labor is very extensive. I have already received an invitation from a gentleman who lives near Milan, to spend a month or two with him next November and give a lecture every evening in his house. May God in his mercy bless this mission. Dear brothers and sisters, pray for us, that we may have all needed wisdom for this great work, and please consider our critical position here; on credit, among strangers, who observe us very closely, and generously send us soon as possible, means with which we can pay our debts, and establish ourselves comfortably. God bless you all.

Your faithful servant and brother, waiting for the kingdom.

M. B. CZECHOWSKI.

[Original.]

#### WILL THE WORLD EVER IMPROVE?

BY A PEDESTRIAN MISSIONARY.

THE PRESENT ASPECT OF THINGS.

Is there anything in the present aspect of the world to justify the conclusion that it ever will become better than it now is?

Such is the question I now propose to consider. I find, however, that I have already forestalled myself when dealing with the question, Is the world improving? for there I endeavored to show from an induction of facts, that while looked at from one point of view the world is unquestionably in a better condition than it was three centuries ago; yet regarded from another standpoint it perhaps may, with propriety, be said to be in a worse, inasmuch as its advantages are now much greater than they were in the days of our forefathers; while its condition in the sight of God is, to speak within limits, not much better. The answer to the question, however, must depend very much upon our standpoint, a remark which holds true of almost any question that may be propounded. Inattention to this simple, and apparently very obvious rule, is constantly leading men into error, and causing a confusion of ideas upon the simplest truths. The old story of the knights—one of whom maintained that the shield was of gold and the other affirmed that it was of silver, and who, after they had fought and mortally wounded each other, discovered that both were right—contains a moral worth remembering.

Unquestionably, there is reason for believing that, if the world should last for another century it may be greatly improved. There are many parts of the earth which hitherto have been wrapped in darkness, on which the light of the glorious Gospel is now beginning to shine, and our faith in that Gospel would be small indeed if we failed to conclude that it would be attended with beneficial effects in saving the souls and enlightening the hearts of men. The Providential openings that have been made of late years for the Gospel in various parts of the earth, are hopeful signs of good. Formerly, both India and China, comprising a population of hundreds of millions, were shut against missionary enterprise; but now they are open to the utmost efforts of the church, which is now beginning to enter in and possess the land. Mohammedanism is falling into the "sere and yellow leaf," and seems likely to yield to the united influences of Christianity and civilization. Egypt is apparently reviving from its slumber of centuries, and seems likely once more to become a nation. There are not wanting hopeful signs that Africa may yet be opened to the Gospel and to the beneficial influence of commerce, whereby the accursed traffic in human beings may be forever abolished. Italy is no

longer a geographical expression; it is a free nation, where the Bible is openly sold and the Gospel freely preached. The strivings of the oppressed nationalities may ultimately result in the extension of civil and religious liberty to a large proportion of the human race, although that liberty may be preceded by an awful sacrifice of human life. The American war, end how it may, seems likely to result in the destruction of the evil which was the cause of that war; while in Russia that evil has already been destroyed. These, and other things, plainly show that among the signs of the times in which we live, there are not wanting some of a very hopeful character.

But when we change our standpoint, how fearful is the picture which presents itself! how dark is the cloud which is seen to hang over the earth! It is obvious to the most unreflecting that we are living in perilous times. I feel exceedingly sorry to be obliged to employ the volcano as an illustration of this position, for the poor fellow must by this time be used up; but I am compelled to do so by the necessity of the case, as nothing else will suit my purpose. The world, then, is like a volcano—not a slumbering volcano, but a volcano giving utterance to fearful mutterings and thundering, and every now and then sending forth bright jets of flame, dark clouds of ashes, and fiery torrents of destroying lava. But these eruptions, terrible as they have been, seem to be but the prelude to the coming tempest. Judging by present appearances, there is a storm approaching such as the world never beheld before. Enormous and highly disciplined armies, armed with instruments of destruction of the most deadly character, are now standing at gaze, and waiting for the word of command. When the fight is to begin, and who is to be between is yet unknown; this only seems certain, that ere long there will be fighting, and that when it comes, men "will stumble upon corpses; there will be none end of the corpses." To prevent this dire catastrophe, statesmen are racking their brains and Christians are wearing heaven with prayers, but to all appearance without effect. Human depravity is more than a match for the wisdom of the wise, and if God withdraws his restraining grace, then men, untaught by past experience, will "cry havoc, and let slip the dogs of war." The truth is, that notwithstanding our boasted enlightenment, we are no better than our fathers. Underneath this crust of civilization we conceal the nature of the tiger. Let the young tiger once taste blood, and all attempts to tame him will be in vain. Let men once do the same thing, and ere long he quails it with relish. When the American war first commenced, a feeling of horror thrilled the heart at the idea of brother shedding the blood of brother; but now we think nothing of it, excepting when some very bloody battle is fought, and then we gloat over the butcher's bill, and the heavier it is the better we like it.

Looked at then from this point of view, then it must be admitted the signs of the times are adverse to the idea of the world growing better. The likelihood rather is, that it must grow worse. It is vain to contend that the United States can be morally elevated by the war. I could not believe it although one rose from the dead in proof. It is in the very nature of war to inordinate the feelings and give the energies a false direction. The feelings of anger and revenge which it engenders in the hearts of thousands, must and cannot fail to have a fearfully injurious effect upon the mind of the community. The loss of life, the waste of treasure are far from being the only evils inflicted upon the land by this remorseless war. The injury done to men's souls is immeasurably great. And as it is in the States whether United or Confederate so it is in Denmark, so will it be ere long, in all probability, in every country in Europe. Human progress will be impeded, the cause of Christ will suffer, and the earth, like the flying rod of Ezekiel, be filled with mourning and lamentation and woe.

But war with all its attendant evils, great as these undoubtedly are, is not to my mind among the worst signs of the times. War is not an unmixed evil. It has frequently been seen that after a baptism of blood a nation has emerged purified and strengthened, and after a time has commenced a bright career, and such by possibility may be the case again. But very different is the case with a people, which has wilfully shut its eyes to the truth. An ancient Roman hearing a Grecian philosopher maintaining that there was no such thing as a superintending Providence, and that therefore religion was useless, remarked that he would be glad to hear that all the enemies of Rome entertained these sentiments, because they would be sure to become corrupt and enervated. And such, I fear, is the case with a very large proportion of our people at the present day. If they cannot be said to have cast aside the restraints of religion, they have let them drop, or wear them very loosely. Certain it is, that religion is not preventing them from making hard bargains, telling lies, breaking the Sabbath, and doing many other evil things. And equally certain it is, that the exertions of religious men have failed to prevent the increase of infidelity. That great evil, latent or openly avowed, is, I fear, advancing with giant strides.

The gentleman, to whom I have already referred, who gave it as his opinion that if the church failed to do its duty God would convert the world by a miracle, candidly confessed that infidelity was making rapid progress, and said that he was convinced that things would become worse before they became better. We of the Anglo-Saxon race, he said, were mere bunglers in infidelity when compared with our brethren in Germany. They were far in advance of us, and he had no doubt, that in the course of time, we would follow their example. Such was the openly expressed opinion of that excellent and intelligent Christian gentleman, Dr. Dawson, Principal of McGill College, Montreal. It is evident therefore, that his faith in future progress does not rest upon present appearances. And I am at a loss to under-

stand how he, or any other man of intelligence, judging from the signs of the times alone, can fail to come to the conclusion that unless the Lord interferes in some miraculous fashion, things must become worse. A mass of proof has been accumulated in favor of the inspiration of the Scriptures which cannot be gainsaid, but of what avail is it all when men will not consider it, or regard it only with prejudice? Argument goes for nothing when men are determined not to be convinced. If, when objection after objection is met and refuted, we find men still carping at the Bible, what conclusion can we come to but this, they are resolved not to yield to proof? And if this be indeed the case, what likelihood is there of any further improvement? Did not the Lord say regarding his ancient people, after he had long hewed at them by the prophets, "Ephraim is joined to idols, let him alone?" And if the world in these last days persistently reject the truth of God, is there no reason to fear that a similar sentence be passed against it?

Men are very apt to deceive themselves and dream of progress, because of the peculiarity of the signs of the times. When Christianity was first given to the world, Satan took alarm and attacked it with the sword of persecution, and so fires blazed and axes did their bloody work, and "the cry of the Christians to the lions" rung through the amphitheatre. But the attempt was vain. The blood of the martyrs was the seed of the church, and Christianity spread far and wide. Then Satan changed his tactics, and corrupted the religion which he had failed to destroy; and when, bye and bye, good men lifted up their voices against these corruptions he burned them. After a time burning, beheading and hanging were found unsuitable, for the laws were opposed to such modes of operations, and so he was compelled, as in the case of the original Methodists, to have recourse to pelting them with bricks and rotten eggs. And now times are still more changed, for the era of civil and religious liberty has been fully inaugurated, and persecution would not answer his end, and so persecution open and avowed has ceased. But Satan's opposition to the Gospel has not ceased; it has simply changed its form. Fertile in expedients, he has devised another way of preventing men from accepting the Saviour through the influence of worldliness and indifference. The axe, the halberd, the stake, the brickbat, the rotten egg, are now no longer objects of terror to the missionary of the cross. He may go where he will, and deliver his message with perfect impunity; and even, if he happen to be possessed of natural gifts, with applause. The very utmost he may expect is to hear the devil laughing at him occasionally in the skin of a fool. For my own part, I find that go where I please, I am certain to get a hearing, and to be treated with respect. People invite me to their houses, give me bed and board for nothing, listen to my advice, and say civil things of my sermons. The only approach to persecution I have ever experienced is an occasional covert sneer, and one or two newspaper squibs, when I trod too hard upon their toes. There is one thing, however, which with some few exceptions they will not do. They will not receive the Gospel. The servant is received with every mark of outward respect, and his message is listened to deferentially; but the Master is despised and rejected of men. There is, indeed, much of the form of godliness, but it is accompanied with a practical denial of its power. I regard this peculiar sign of the times as far more significant of evil than any which has preceded it. Opposition braces the nerves and leads to exertion; apathy creates a feeling of lassitude and induces despair. In the one case your energies are called forth to meet the emergency; in the other case you feel as if reduced to the hopeless occupation of beating a bag of chaff. When I remember, therefore, that this apathetic worldliness is a common feature of the day, I fail to see any thing in the aspect of the times to induce a hope of improvement.

But the matter assumes a yet darker hue as we proceed in our investigations, for this depressive apathy is not confined to the world, it extends to the church. O, how few there are who are entitled to be called living Christians. The great majority seem to be contented with a name to live. So worldly have the mass of professors become, that it is a difficult matter to tell the difference between them and respectable men of the world. There is the same race for riches, the same intense appreciation of them, the same style of conversation, the same desire for display, the same silence upon the subject of religion, except on stated occasions; in a word, there is a strong similarity between the two classes, a fact which conclusively proves that the religious element is not predominant in that very class where alone we expect to find it. This listlessness is made yet more manifest by the fact that the few who are really ardent in the Redeemer's cause are by no means popular in the church. They may, indeed, be tolerated if they happen to be placed in the ministry, for there is a sufficient amount of religiousness in the church to cause professors to recognize the excellence of true piety in the pulpit; but if they belong to the laity it is a different thing. He who steps out of that beaten path, especially if he thinks for himself, is not popular. It is admitted to be a good thing to be religious, and to keep up all the powers of godliness, but then you must not "go too far." Neither is it essential to a minister's popularity that he should be a man of decided religious principle. If he is possessed of average Christian character and fair pulpit talents, he will get along swimmingly, provided he is possessed of the faculty of making himself agreeable to the people. It is not ardent zeal that the church cares for. It is quite contented, as a general rule, with average zeal and agreeable manners. If ardent zeal and agreeable manners could be had together, they would doubtless be welcome if the zeal was not too burning; but I question if old John Knox would have been a popular preacher in the present day. One nearly

faithful dealing, would wash out the good effect of all his sermons. There is not much in the present condition of the church to warrant the belief that the world will improve.

Let no man say that in thus sketching the picture of society in the present day, I am employing too dark colors. I enter my protest beforehand against such an assertion. I have lived in Scotland, England, the United States and Canada, and in each of these four countries I have looked at matters with my own eyes, and have come to the same general conclusion, that in all of them, religion is in a most deplorable condition, and that while the world is improving manward, it is retrograding Godward. But, it may be asked, why insist upon these melancholy views? I reply by asking those who entertain a contrary opinion, Why do you insist upon taking a cheerful view? Is it not because you think it the true one? Such also is my reason for pressing the views I hold. But in point of fact, I do not insist upon holding them; it is they who insist upon holding me. Though naturally of a cheerful disposition, and fond of joking, even to excess, I cannot resist the evidence of facts, and these facts have impressed upon my mind the indelible conviction that the world is without God, and has no desire to retain God in its knowledge. And if those things are so, why should they not be insisted on? Am I your enemy because I tell you the truth?

From the Prophetic Times.

#### THE DOCTRINE OF CHRIST'S SPEEDY COMING.

BY REV. THOMAS G. BELL, LL.D.

An experience of thirty years, and close observation of what has been going on amongst Christians of all denominations, enable me very confidently to declare that the belief in the personal pre-millennial advent of our Lord Jesus Christ has risen up during late years in quarters where it was previously either opposed or passed by with indifference. This has been in many cases attended with the usual practical result—the walk of real separation from the world and of devotedness to Christ. Thus the knowledge of prophetic truth has made distinct and manifest progress. On the other hand, it must be admitted that many who did run well have wearied in the way. There are cases where the personal devotedness was very remarkable, but where now this distinct testimony has all but ceased. There is also still remaining a very large amount of opposition to the blessed truth even on the part of the Lord's true people. I have thought much about this, and often considered why it was so. There are reasons which will occur to you, and which you will doubtless bring before your readers from time to time. One of these reasons I desire more especially to bring before you in the very outset.

The spirit of opposition to each other's views amongst some prophetic students and writers has been often a stumbling-block to inquirers, and has furnished a ready excuse to those who have refused to look into the Scripture testimony on the subject. Just as in the world the preacher of the Gospel still comes across the old foolish excuse, "There are so many religions, how am I to know which of you to follow?" so in the Church it has been said again and again, "There are so many schools of the prophets, it would be a hard thing to find out the truth among them." I do not think that the evil arising out of this has been so much from the variety of opinions as from the strong and even bitter way in which the conflicting opinions have been often advocated.

There was very much of increased interest on the subject of prophecy from 1830 to 1840. Many of the Lord's people were honored to bring out more distinctly their "blessed hope" about that period. In different districts of the country the instruments thus used of the Lord were various, and, as might have been expected, there were different opinions among them. In the north of England these instruments in God's hands were chiefly ministers of the Church of England, as was also the case in Ireland; in Scotland, a few of the Presbyterian ministers; and in the south and west of England they were ministers and Christians of various denominations, who have many of them since become known as "the Brethren." In the northern districts many "clerical meetings" were established for stated readings on the subject. Then, lectures were delivered in the chief towns, and clergymen began more frequently to refer to the subject from the pulpit. I first got light on prophecy in reading the *Word* in 1832-4 with a dear clergyman of the Church of England, whose happy spirit has been now twenty years waiting with Christ for the glorious resurrection morning of which he so often spoke.

I was greatly helped by a course of lectures delivered by that much-honored servant of Christ still amongst us, Mr. Dallas; then I had the privilege of knowing several in Scotland who were preaching the second advent, and of corresponding with the late Edward Bickersteth and others in England. I remember well an observation once made to me by Mr. Bickersteth. It was to this effect—"the exact words I cannot give—'We ought with humility to go to God's word together'—(he referred to those who were studying prophecy)—and seek to come as near as possible together in a general outline, and then go and proclaim to the church at large, with something of a united testimony, that the Lord is at hand. This need not hinder our continued investigation and our friendly discussion of the various opinions we hold in respect to matters of detail." In the period to which I refer I am sure there was more forbearance towards each other amongst prophetic students than there has been since. There are many more in this day studying prophetic truth, but they are more divided into the various "schools," and seem more taken up with the defence or promulgation of the views on which they differ than with a united testimony to the Church as to the general truth of the Lord's approach.

I venture to present these thoughts, humbly asking of the Lord to use them for his

own glory. My prayers shall be united with those of many others in special supplication to the Lord that he will be pleased to unite all who love "the Lord's appearing," in a simple but faithful testimony to the Church that "the day is at hand."

#### THE GOOD WORK IN MEXICO.

Our readers will remember the announcement in the Congregationalist, that a society for the evangelization of Mexico had been organized at Monterey, by English, Scotch, and Americans, residents. Recent letters from an officer of that society give a hopeful view of the progress of the Gospel in Mexico, notwithstanding the disturbed political state of the country. At Caydetra, a place of some 5,000 inhabitants, about thirty miles from Monterey, toward Matamoros, where a missionary of the Mexican Evangelization Society is laboring, some fifteen persons are reported as having come to a saving knowledge of the truth. A Bible class is sustained on two evenings of every week, and the converts desire to be constituted into a New Testament church.

At another point, also, about thirty miles from Monterey, in a different direction, much interest is manifested in religious truth. Our informant writes:

"Here we have a day school established, and at present some thirty scholars attend. This school is under the direction of a Scotch family who recently went there to reside, the gentleman having a contract for putting up a saw mill at said place; about the same number of inhabitants as at Caydetra. There is a great desire in all this region to learn the English language, manners, customs and religion. Such a field for missionary work is seldom offered."

An important movement has begun among the Roman Catholic priesthood in Mexico, looking toward a reformation of the Church. The leader of this movement, Don Henriques Orestes, has preached openly against the errors and corruptions of the Papal Church. Our correspondent says:

"He has suffered for the cause. The greatest bribes were offered him, and also to his sisters, if they would recant, but all to no purpose. His life has been attempted, and he suffered three months from the effects of poisoning, and a scoundrel advised a man living near him to kill him in some way, in any way, saying 'that he was worse than a roaring lion!'"

It is reported that there are at least one hundred and fifty priests in the movement of which Orestes is the recognized leader.

"One of these priests now at the city of Mexico, writes to Orestes as follows: 'My situation is extremely hard. I am brought to the extreme of poverty, but I never wavered, nor shall I ever waver, and I shall carry with me to the grave, the glory that I never wavered, even for one moment.'"

In a letter to the President of the Evangelization Society, Orestes gives this item of his personal history:

"The abuses, wickedness, infamy, cruelty and tyranny of the high clergy of the capital of Mexico, in whose midst I was brought up, and who have overturned the whole country, shedding the blood of the people, selling their country to satisfy their vengeance and reconquer their privileges and wealth, showed me the light of truth, taking me out of the fatal abyss in which I was with other priests who have been enlightened by the same idea. Therefore as a lover of truth, and desiring that in my dear country the sound doctrines of the Gospel which offers so many blessings to society should be established and increased, I do, in the name of the rest of the reformed clergy of Mexico, who have named me their chief and principal agent in matters of much importance, address you as the President of the religious society of reform in Mexico, to the end, that you may please inform us of the system of said Society, and that you may count us, if it be possible, as brother laborers. For being lovers of the happiness of our Fatherland, we seek the establishment of Religious Toleration."—*Congregationalist*.

#### TRIAL A MEANS OF GRACE.

"How am I ever to make progress in religion?" said Mrs. Morris to her old Aunt Martha, who had come to spend the day with her. "I really think if I had nothing to do but attend on the means of grace, if we would have constant Sabbaths, and prayer, and hymns, I might endure; but each week's cares seem to wash out what Sunday does."

"Daughter!" said Aunt Martha, "you haven't got hold of the right end of the skein. It won't unwind as you are doing it."

"Do tell me, then, what is the right end?"

"The right way is to call your crosses and your cares your means of grace. They are better than prayers, and psalms, and hymns, when they are taken in that way. Your means of grace this week have been your servants' ill tempers; the breaking of your glass dish; your children's heedlessness; the little, unjust, provoking things people have said of you. Call these your means of grace; accept, value, use them as such, and you will grow faster in religion than if you went to church every day in the week."

Mrs. Morris was silent. A whole new vein of thought was awakened within her. "Now," said Aunt Martha, "have you told your Father in heaven all these things you have been telling me?"

"These things! O, no! It has been my object to keep such trifles out of my mind in my prayers."

"Better let them in and show them to Him."

"These little foolish things?"

"It seems they are great enough to hinder your peace; to stand in the way of your Christian life; if they can do that they are not little things. Call them your lessons; take them into your prayers; speak freely to your Father of them; look at them the daily tasks he sets you; believe every one of them has an appointed meaning, and no church or sermon can do so much for you. My child, I had not been alive this day if I had not learned to do this."

Mrs. Morris knew that her aunt had been through the long trial which only the wife of a drunkard knows, and yet the peace of God was written in every line of her face, and those few words showed the secret of that peace. She resolved that the next week she would try and begin the skein at the right end. Good friend, if your life-skein will not wind smoothly, try the same experiment.

## The Advent Herald.

TUESDAY, AUGUST 9, 1864.

JOSIAH LITCH, EDITOR.

#### THE PEOPLE'S PREACHER.

Our friend of the People's Preacher seems to be greatly exercised on the subject of Adventism, and the means by which the "Advent delusion perpetuates itself." Our brief notices of the little tract, *Will Christ come to reign on earth?* and *The Voice of the Church*, are especially distressing to him. We are sorry for him, and sympathize with him in his affliction, and would gladly relieve him if we could. But we cannot do it by suppressing what we most conscientiously believe to be the truth as held and propagated by the most learned and devoted followers of Christ for more than 1800 years. On the contrary we are preparing to give the two works referred to a wider circulation. A new edition of the *Voice of the Church* is already out, and we have in press another edition of the little tract, which we expect will be ready for distribution about the time this number of the Herald is issued, so that there does not seem to be much prospect of a decrease of effort in this work. But hear what the Preacher has to say. After quoting the notices above referred to he says:

"It is with melancholy interest that a reflecting mind may regard the tenacious clinging to theories and speculations relative to prophecy, a thousand times exploded both by historic fact and Scripture exegesis as evinced by quite an array of such works as the above: *Will Christ come to earth to reign?* i. e., will Christ leave that throne of glory where now having finished the work of redemption, 'He is forever sat down on the right hand of God?' Will He resign the dominion of all worlds, 'Lord of lords and King of kings,' for the infinitesimal domain of earth only, and even for a throne in Palestine, a petty province of Western Asia. What conception is this. What is the 'Voice of the Church' in some ages has so recorded its belief, has not fact in every instance of fixed periods or a 'set time' demonstrated the falsity of that exposition of prophecy. Why not look forward to the true and glorious reign of Christ through his Church?"

Does not the Preacher remember that it is written concerning Christ's glorious appearing in Rev. 19th chapter, that he is then to come as King of kings and Lord of lords, even bearing the inscription on his vesture and his thigh? Has he ever found in the writings of any Adventist that they teach that He will relinquish his dominion of all worlds when He comes to take possession of the throne of His Father David? Did not Paul teach that the time when he shall show who is that blessed and only potentate, the King of kings and Lord of lords, was in his day still future? Does not the very text quoted and so confidently relied upon by the Preacher, "Forever sat down on the right hand of God," teach that at a future time He is to come forth again and "rule" "in the midst of his enemies?" Psalm 110: "Until his enemies be made his footstool." But even this does not necessarily imply the abandonment of that position. For He is to remove the New Jerusalem from heaven to earth. Rev. 21: "And the throne of God and the Lamb shall be in it; His servant shall serve him; His name shall be in their foreheads, and they shall reign forever and ever." Rev. 22.

"What a conception is this," says the Preacher. And so say we. We know of no Adventist who ever entertained such a conception, and how the prolific brain of the Preacher ever devised it we are unable to imagine. No, no, Jesus is and eternally will be supreme over all worlds; and at His coming in glory all the angels of God will worship Him; and to Him shall every knee bow and every tongue in heaven and earth and under the earth shall confess that He is Lord to the glory of God the Father.

"What if the Voice of the Church in some ages has so recorded its belief, has not fact in every instance of fixed periods or a set time, demonstrated the falsity of that exposition of prophecy?"

To this we reply, not at all. The fulfillment of the prophetic periods is a subject distinct from the doctrine of Christ's coming in person to reign on earth. The one is subject to many contingencies, the other is matter of simple and direct revelation, as direct and positive as the doctrine of the atonement or repentance and faith as the condition of pardon and salvation. No doctrine is more distinctly taught than this: "Thou shalt call his name Jesus;" and the Lord God shall give unto him the throne of his Father David. Such is the promise. Has it been done? Certainly not. Will it be done? As surely as Christ is alive. And this is to be fulfilled when he exchanges the throne of God in heaven where he has now set down, thenceforth expecting till his foes shall be made his footstool, and shall "sit in the throne of His glory."

The uttermost parts of the earth promised him for his inheritance are not yet given him for his possession. Nor is He yet set on the holy hill of Zion.

where there shall be weeping and gnashing of teeth; and the righteous shall shine forth like the sun in the kingdom of their Father."

Have we any higher authority than the teachings of Christ on this subject? Have we any plainer teaching of His than this in Matthew 13th chapter? Does this parable of the tares and wheat, as explained by Christ, mean that he is to have a glorious reign through his Church, before he comes "in His own glory, the glory of the Father and the holy angels?" If this parable does not teach it, does the 24th chapter of Matthew, where Christ gave his disciples a connected view of the state of things from that time to the period of his "coming in the clouds of heaven with power and great glory," teach it? Does He leave any space of time in that prophetic history, which is not filled up with evil?

Again: Does the apostle Paul, when he beseeches the Church "concerning the coming of our Lord Jesus Christ and our gathering together unto him," 2 Thess. 2d chapter, give us any ground for hoping that the Church will have rest, or triumph until the Lord shall destroy "that wicked" "by the brightness of His coming?" If it is not found in these chapters, is it to be found in Paul to Timothy, where he says, "In the last days, perilous times shall come?" Where then is that "glorious reign of Christ through the Church" to be found in the Gospel?

#### REMARKS ON J. WHITMAN'S ARTICLE. (See First Page.)

Bro. Whitman argues that the promise (Dan. 2: 44) that "The God of heaven will set up a kingdom," &c., was fulfilled at Christ's first advent. How could this be when the stone is to smite the image on his feet and toes first? He says truly, that Rome is the fourth kingdom; but he knows that in Christ's day Rome was in its full strength, as represented by the legs of iron undivided; and that the mixture of weakness and strength represented by the feet and toes, was not developed till hundreds of years afterward. Will Brother W. please look at this fact. "Thou sawest till that a stone was cut out without hands which smote the image upon his feet and toes which were of iron and clay and brake them in pieces." Has this yet been done? If so what are the powers symbolized by the toes, which were first smitten and reduced to powder?

But the 13th verse of chapter 7, he says was fulfilled when Christ went to heaven, after his resurrection. He quotes the history of Christ's ascension to heaven "when a cloud received him," &c., as proof. But the dear brother forgets that the prophet Daniel saw him coming; while the apostles saw him going, and heard the promise that He shall come again in like manner. He forgets that this coming in the clouds of heaven, is to follow the reign of the Roman beast, the rise of the ten kings, the fall of the three kings, the coming up and reign of the little horn till the judgment sets. But if he will read again, he will see that such is the order of events. Yet even he will not attempt to maintain that these events had transpired at Christ's ascension. But he has himself quoted the promise that Christ is yet in the future to come again in like manner as He went into heaven.

Again: It is clear from Dan. 7th chapter, that this coming of the Son of Man is in connection with the day of judgment, when the books shall be opened.

But the 2d Psalm, he thinks was fulfilled at the first advent, and quotes Peter's use of the passage to prove it. We grant that Herod, Pontius Pilate with the Gentiles, &c., did stand up or gather together against Christ; but not one of them was a king. "The kings of the earth set themselves and the rulers take counsel together, against the Lord and against his Christ." But this scene is repeated and applied in Rev. 19th chapter, to Christ the King of kings, when it is said, "I saw the beast and the kings of the earth and their armies, gathered together to make war against Him that sat upon the horse," &c. This vision of then coming events, was given the Churches long after Christ ascended into heaven, and could not therefore have been fulfilled while he was on earth. It follows, therefore, that it is yet to be fulfilled.

Brother Whitman takes for granted that there will be no kingdoms on earth after the second advent of Christ and the resurrection. But he has asserted it without one particle of proof. We believe Christ will find the kingdoms of earth at his advent, much as they are now, eating and drinking, planting and building, marrying and giving in marriage, with mighty armies marshalled and ready for the fray; and that Christ will conquer them.

It follows, therefore, if the image stands and the little horn exists, that the kingdom is not set up. David, the great progenitor of Christ, according to the flesh, reigned "on the holy hill of Zion" in Jerusalem. He knew that "God had sworn, with an oath to him, that of the fruit of his body according to the flesh he would raise up Christ to sit on his throne." Acts 2d chapter. David's throne was in Jerusalem, but never in heaven. "The Lord God shall give unto him the throne of his Father David." Such is the promise. Has it been done? Certainly not. Will it be done? As surely as Christ is alive. And this is to be fulfilled when he exchanges the throne of God in heaven where he has now set down, thenceforth expecting till his foes shall be made his footstool, and shall "sit in the throne of His glory."

The uttermost parts of the earth promised him for his inheritance are not yet given him for his possession. Nor is He yet set on the holy hill of Zion.

#### A CONFIRMED PROPOSAL.

Bro. Litch—Dear Sir—You speak of its being difficult to sustain the Herald with its present subscription price, because of the rise on paper; doubtless you are correct; but I hope the present subscription price will not be altered.

To show you that I mean as above stated,



I enclose five dollars to meet on my part the rise on paper, hoping that others will do likewise. Come, brethren, let us lend a helping hand. Yours, J. L. CLAPP.

We have the fullest confidence in the Lord and the friends of the Herald, that it will not be suffered to lack support.—Ed.

**A METHODIST UNIVERSITY.**—An article in the New York "Methodist" takes strong ground in favor of a first class Methodist University, able to compete with Harvard and Yale, to be established under the authority and direction of the general conference, embracing a Law, Medical, Theological, and Engineering Department amply endowed. And proposes that the existing colleges shall become appendages to it after the pattern of Oxford in England, which has some thirty colleges attached.

The Presbyterians are making a movement in favor of a Church Liturgy, the substance of which shall be that of the Church of England Presbyterianized.

A new order of monks has been established in the Church of England; and the subject is exciting a great deal of interest in all parts of the church.

The appeal of Bishop Colenso from the decision of the Consistory of Cape Town, by which he was deposed from his bishopric, has been dismissed on the ground that the bishop of Cape town, had no jurisdiction in the case.

## News of the Week.

### WAR NEWS.

The explosion of the mine before Petersburg on the morning of July 30th, was terribly destructive to the rebel forces defending the fortification. Immediately on the explosion, Burnside's corps which was in front made an advance and rushed upon the rebel works. But such was the fury of the enemy's fire upon them and the force brought against them that they gave way and retreated with fearful loss. The circumstances have produced a very disheartening effect upon the public mind. But as yet no one is able to tell us where the blame of the repulse lies. It is reported that an official investigation is to be had. Since the disaster the army of the Potomac has remained inactive.

Gen. Sherman is still steadily advancing in the siege of Atlanta, and is being reinforced.

The invasion of Maryland and Pennsylvania by the rebels in strong force is the subject of great excitement at present. Persons of property, and public institutions, along the border, are packing up and sending off their valuables for safety. The reports of rebel movements are very contradictory and we scarcely know the true state of things. It is believed that Lee is endeavoring to compel Grant to let go his hold on Richmond and Petersburg, and send his army to meet the foe on Northern soil. Gov. Curtin of Pa., has called 30,000 militia for the defence of the State.

**ATTACK ON MOBILE, ALABAMA.**—Admiral Farragut, with a fleet of 30 gunboats, carrying 231 guns, and a considerable land force is off Mobile, ready for an attack on the defences of that city. The rebel fleet for defence consists of 12 vessels with 50 guns. Forts Morgan and Gaines defend the entrance of the bay. Admiral Farragut at last accounts was waiting for the land forces to take up their position before making his attack, which may be hourly expected.

There is no special news from Petersburg; the armies remaining inactive.

In the battle before Atlanta on the 28th of July, the Union loss in killed was 89. Whole loss 592. The entire Union loss since crossing the Chattahoochee, has been 4,500. The rebel loss during the same time 25,000, in killed wounded and prisoners.

The Union officers who were placed under fire at Charleston, S. C., by the rebels, have been exchanged and are on their way northward.

### GENERAL NEWS ITEMS.

At Groton, Tuesday, there was a slight tornado which destroyed fences, twisted off branches, etc. At Portland, the same day, an ice-house on Sturdivant's Wharf was torn to pieces, and sheds, chimneys, shade trees, etc., suffered badly.

It is stated that there are at least seven large manufacturers from Germany now in New York preparing to enter largely into the manufacture of fine woolen goods, such as have heretofore been made exclusively in Germany.

In France the waste steam from the locomotives is made to heat the cars behind it. It is conducted from the escape pipes through tubes which inside of the cars are copper, but outside are of vulcanized India rubber with couplings which can be readily managed.

Amaurosis, a painful disease of the eye, is now attributed to the use of tobacco. Sickle, an eminent Parisian oculist, says that a patient aged forty, whose case has defied all other treatment, and who was quite blind, was cured by antiplogistic and derivative regimen, and giving up the use of tobacco.

A number of trout were found dead in one of the streams in the vicinity of New Bedford a day or two since. The water had become so low that they had congregated in little pools in the bed of the stream, where they probably could not endure the stagnation of their small supply of water.

The crops in Michigan are unusually good, the wool clip is very heavy, business of all kinds good, and consequently the Michiganders are happy.

During the thunder shower, Tuesday afternoon, the residence of Mr. Amos Hoyt, near the Methodist Church, Chichester, N. H., was struck by lightning and set on fire, and the house and a large barn was entirely destroyed.

The oil wells of Pennsylvania are producing greater excitement than ever, several new wells having been struck, some of

which are producing sixty barrels per day. Farms have been sold within a few days as high as \$60,000, and a large number have recently passed into the hands of Eastern men.

John Metcalf, one of the oldest printers in New England, died at Northampton a few days since.

Charles Foster Tillinghast, one of the oldest and most eminent lawyers in Rhode Island, died in Providence on Wednesday at the age of 67.

A corner of one of the wings of the Vermont Insane Asylum, at Brattleboro', was struck by lightning on Tuesday last. No serious damage was done.

It is announced by a lecturer on chemistry that chloride of hydrogen scattered from an altitude of two hundred feet to the windward of an army would annihilate it in a very brief period.

It is said that the law imposing a five per cent. special war tax on the incomes of 1863 will be sent to the Attorney General of the United States for an opinion as to its constitutionality before any attempt will be made to enforce it.

**A BISHOP AND HIS GUESTS.**—There is a story afloat among the clubs, which will be printed in England, concerning the Bishop of Ely, that may remind you of an incident in Don Quixote, but is said really to have occurred. The good bishop obtained his advancement through the Earl of Rutland, whose acquaintance he made by having once been driven by a storm to take refuge in the Earl's mansion. No sooner had he been promoted than he began to use his authority in securing fat places for his relatives. One clerical nephew was especially benefited, being made rector of this, prebend of that, and dean of the other, to the extent of nine or ten places, for which he did no work, but drew salaries. Of course the rector and curates not related to the bishop did not like this. On one occasion, when the bishop and his many-titled nephew were going to a certain town, they requested a humble curate, who was going before them, to call at the hotel and say that Bishop of Ely was coming, and desired dinner prepared at 7 o'clock.

The curate having given the message, nine host inquired if there would be any company to dine with his lordship. "O, yes," replied the curate, and went on to say the Rector of this, the Prebend of that, the Dean of the other would dine with him, and the landlord took down the ten titles, and prepared dinner accordingly. At last the bishop came; he and his nephew sat for a long time waiting dinner. At last the bell was rung, and the reason of the delay demanded. "Why, your lordship's guests have not arrived?" "Guests! I have no guests!" "If your lordship will pardon me, here are the names of the ten gentlemen who were announced as to be with your lordship." The bishop read the list of titles—all of which were present—and said, "Well, we will not wait for them any longer." The magnificent dinner for ten was brought up and eaten by the two in silence.

**INFLUENCE OF EXAMPLE.**—A God-fearing youth occupies the same room with several giddy scoffers—his fellow-clerks or fellow students. Night and morning he bends the knee in prayer before them. They scoff at first; but he prays on. The daily reminder of that fearful act of devotion awakens presently in the minds of his companions the memory that they too had once been taught to pray, but now have learned to scoff. Example is an arrow of conviction; they too "remember their God and are troubled." John Angell James, of Birmingham, says in one of his lectures, "If I have right to consider myself a Christian, if I have attained to any usefulness in the Church of Christ, I owe it, in the way of means and instrumentality, to the sight of a companion, who slept in the same room with me, bending his knees in prayer on retiring to rest. That scene roused my slumbering conscience, and sent an arrow to my heart; for, though I had been religiously educated, I had neglected prayer and cast off the fear of my God. My conversion to God followed, and my preparation for the ministry. Nearly half a century has rolled away since then, but that little chamber and that praying youth are still present to my imagination, and will never be forgotten, even amidst the splendor of heaven, and through the ages of eternity."

**PROCEEDS OF SANITARY FAIRS.**—The magnificent series of Sanitary Fairs, begun several months ago at Chicago, is now nearly closed. The substantial results have been in the highest degree satisfactory. The following is a tolerably accurate statement of the proceeds of the fairs: Chicago, \$75,000; Cincinnati, \$120,000; Boston, \$147,000; Brooklyn, \$300,000; Cleveland, \$120,000; Buffalo, \$100,000; New York, \$120,000; St. Louis, \$575,000; Philadelphia, \$1,300,000; Pittsburgh, \$350,000; smaller fairs aggregate about \$150,000. Total, \$4,437,000.

**ARREST OF COUNTERFEITERS.**—A gang of fourteen greenback counterfeiters have been arrested in St. Louis, last week. Five large boxes of counterfeiting material, including bank note paper, ink, eleven presses and twelve plates were seized. The gang has been largely circulating counterfeit \$20 greenbacks and \$10 and \$50 treasury notes, new issue, beside fifty cent postal currency. A large amount of this was secured.

**ALL LOVE IS GOOD.**—The attachment of anything in this cold, calculating world is worth something. The caress of a dog—the mute expression of welcome in the bright full eye of a favorite horse—the purr of a common house cat—are all links in our chain of sympathies, and help to soften and enlarge our hearts.

**TREATMENT OF SUNSTROKE.**—A person whose uncovered head is exposed to the rays of a vertical sun is not unfrequently attacked with a sort of fit, which sometimes bears resemblance to apoplexy, but at other times is more like an ordinary swoon. The proper remedy for an attack of this kind, during the primary fit, is to pour cold water over the

head. This is the plan pursued by the natives of India, who are particularly exposed to the affection in question. It is said that sunstroke may be avoided by wearing a handkerchief or cloth soaked in cold water in one's hat while exposed to the direct rays of the sun.

### METHODIST MISSIONARY ITEMS.

**BUENOS AYRES.**—Rev. W. Goodfellow writes under date of May 20th:

"This is to assure you of our continued health and prosperity. No interest of our church is flagging, and our congregations steadily increase in size. On good days, pleasant streets, etc., sometimes people go away for want of seats. We are extending to various important places in the camp. The activity of our neighbors is often a shame to us.

Brother Carter is doing well. He is a man of excellent spirit. He is a good preacher and a good man.

I have just come to-night from the house of one of our best members, who died since dark. He was one of the old and ardent friends of Dr. Dempster, and was greatly moved by his death. He has gone to join the blessed. My health is excellent. I have not been so strong since I came here. Seldom do I know weakness.

Our school prospers. We have just organized the academical department, made a very accomplished principal, and Mrs. Goodfellow still teaches, assisted by two young ladies, making in all five teachers. It is still self-supporting, except it cannot pay rent; all pay tuition who can. We have over one hundred pupils; nearly all are in the Sunday school."

**LIBERIA, AFRICA.**—Rev B. R. Wilson writes under date of June 1st:

"I am happy to say that our work is prospering in the congregations of the civilized population. We have reason to take courage and labor on. The work is gloriously spreading among the natives. Since I wrote you last there have been two native stations established, seven converts on the Monrovia district in the vicinity of Mount Olivet, which is altogether new; there have been six of the converts baptized, and others preparing to receive baptism. Brother I. D. Holly, on the Marshall circuit, is penetrating the interior with great success. All the brethren are well at their work."—*Methodist.*

### PRAYER AND BREAKFAST.

Some years ago, when the country around Cincinnati was newer than it now is, a pious farmer was very busy clearing his land. He had a number of hands employed, and was anxious to accomplish a large amount of work while the weather was favorable. He called them early, and went out with them before breakfast. When breakfast was ready a horn was blown, and they came in and ate, and returned again to their work. The farmer had been accustomed to have prayers every morning in his family. But to keep so many men from chopping and log-rolling while he read and prayed was more than he could afford; so Satan suggested, and the good man yielded. His pious wife saw with grief that the family altar was neglected; that her husband, in haste to get rich, was departing from God. She talked with him; she pleaded with him; but in vain. At last she determined to try another expedient.

The next morning the farmer and his men went out, as usual, to their work. The sun began to climb up the sky, but no breakfast horn was heard. They grew hungry, and looked anxiously toward the house; they listened, but still the expected summons did not come. After waiting an hour or two beyond the usual time, they went to the house. No table was set, no coffee was boiling on the fire, no food cooking over or before it. The good wife was knitting quietly, with the big Bible open on her lap.

"What does this mean?" cried her husband; "why isn't our breakfast ready?"

"I thought you were in such a hurry about your work that you would not have time to eat it."

"Have time to eat it! Do you think that we can live without eating?"

"You can live without eating as well as without praying. The spirit needs the bread of heaven as much as the body needs the bread of the earth."

"Well, well," said the farmer, "get us some breakfast, and we will have prayers again every morning, no matter how busy we are, or how many workmen I have."

She got the breakfast, and he kept his word. The lesson was a good one, and was never forgotten. Perhaps it saved the farmer from yielding to the spirit of worldliness until he made shipwreck of his soul. Certain it is that he was thenceforth a more faithful Christian than before.

Let every young Christian especially, fix in his mind the truth stated so bluntly by the farmer's pious wife, and act upon it. Let him rather give up eating than praying, and he will avoid that spiritual lassitude, and dyspepsia, and wretchedness which are so prevalent in the church. God will not sustain our spiritual life and joy by miracles, when we neglect the appointed means.—*Central Christian Herald.*

**IS CHRISTENDOM GROWING BETTER?**—The Methodist has the following on the state of England. If this is the condition of England, what must we expect of the rest of the world.—Ed.

"We doubt whether a more terrible book of fact or fiction, has appeared in this generation than Kay's 'Social Condition of the People of England.' Victor Hugo's *Misérables* can hardly be compared with it. Shocking as *Les Misérables* is, it is at least, readable; it can be read aloud in a family, but Kay's volume cannot be so read. There are few men and fewer women of nerve enough to read its frightful pages. And yet it is stern, uncolored truth, and truth that could not be ignored. It is doubtful whether humanity grovels in deeper degradation and misery on any other civilized spot of our planet, than in Christian England. The

landholding system of the country is, according to Mr. Kay, the primary cause of this misery. The higher class monopolize the soil and the government; and the evil grows. Three thousand families control the government; a few thousand more make up the proprietary of the land; the millions do the work, and starve in body and mind.

### THE POWER OF THE CROSS OF CHRIST.

They were living to themselves; self, with its hopes, and promises, and dreams, still had hold of them; but he had begun to fulfill their prayers. They had asked for contrition, and He sent them sorrow; they had asked for purity, and He sent them thrilling anguish; they had asked to be meek, and He had broken their hearts; they had asked to be dead to the world, and He slew all their living hopes; they had asked to be made like unto Him, and he placed them in the furnace, sitting by "as a refiner of silver," till they should reflect His image; they had asked to lay hold of His cross, and when he had reached it to them it lacerated their hands. They had asked they knew not what nor how; but He had taken them at their word and granted them all their petitions. They were hardly willing to follow on so far, or to draw so high to Him. They had upon them an awe and fear, as Jacob at Bethel, or Eliphaz in the night visions, or as the apostles when they thought they had seen a spirit, and knew not that it was Jesus—they could almost pray Him to depart from them, or to hide his awfulness. They found it easier to obey than to suffer—to do than to give up—to bear the cross than to hang upon it; but they cannot go back, for they have come too near the unseen cross, and its virtues have pierced too deeply within them. He is fulfilling to them his promise, "And I, if I be lifted up, will draw all men unto me;" and now their turn has come at last, and that is all. Before they had only heard of the mystery, but now they feel it. He has fastened on them his look of love, as he did on Mary and Peter, and they cannot but choose to follow. Little by little, from time to time, by fitting gleams the mystery of His cross shines upon them. They behold him lifted up—they gaze on the glory which rays forth from the wounds of his holy passion; and as they gaze, they advance and are changed into His likeness, and His name shines out through them, for He dwells in them. They live alone with Him above in unspeakable fellowship; willing to lack what others own, and to be unlike all, so they are only like Him. Such are they in all ages who follow the Lamb whithersoever He goeth. Had they chosen for themselves, or their friends chosen for them, they would have chosen otherwise. They would have been brighter here, but less glorious in His kingdom. They would have lost their portion not Abraham's. If they had halted anywhere—if he had taken off his hand, and let them stray back—what would they not have lost? What forfeits in the morning of the resurrection? But he stayed them up, even against themselves. Many a time their foot had well-nigh slipped; but He, in mercy, held them up; now, even in this life, they knew all he did was done well. It was good for them to suffer here, for they shall reign hereafter—to bear the cross below, for they shall wear the crown above; and that not their will but His was done on them.

### THE WORK OF GOD AMONG US.

"He that winneth souls is wise." "Let him know that he who converteth a sinner from error of his ways shall save a soul from death and hide a multitude of sins." "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, forever and ever." These are the pure words of God. What an encouragement to his servants to labor for the salvation of souls! The season of the year has arrived for special efforts to awaken the religious interests of the people. We know it should not be so, but yet such is the fact, that during the hot summer months the religious interests of the church as a general thing flag. But while this is the case with most churches, there are exceptions, and revivals do occur. But it is as true that the autumn and winter months are as noted for general religious awakening. It is the duty of all Christ's disciples to gird on their armor afresh and go to the battle field and war upon the dominion of the prince of darkness, and win trophies for Jesus the Captain of our salvation. God's judgments are sweeping off thousands into eternity, and the most of them we fear unprepared to meet God. Shall we not seek to rescue them? Think, Christian, of the value of your soul! And can you forbear to labor for his salvation. The Lord help us to be all at it and always at it.

**FIRES IN MAINE.**—Two barns near Old Orchard Beach in Saco, were struck by lightning on Tuesday, fired and destroyed. An ox was killed in one of them. Very destructive fires have recently been raging to an alarming extent in Argyle. Besides running over many hundred acres of valuable wood and timber land, burning in its course large quantities of bark and wood, which have been prepared for market, seven houses and five barns have by its ravages been razed to the ground.

**CEREMONIES ON THE DEATH OF THE POPE.**—A great deal is said about the death of the Pope. The following are the ceremonies which will be observed on the occasion: "When the death of the Pope is announced, the Camerlengo Cardinal repairs to the pontifical palace, not to install himself, as certain writers say, but to prove the death officially. He ascends this without the assistance of physicians, by striking three times on the forehead of the Pope with a hammer. If, at the third summons, he receives no reply, death is certain. Science would not be satisfied with so expeditious a formality—she who recognizes no other infallible signs of death than the decomposition of the body; but science has nothing to do with mere ceremonies of etiquette. After the death of the Pope has been attested, the great bell of

the capitol sounds thirty-three strokes, to proclaim to Rome and the Catholic world that the church has no longer a pastor. This bell never sounds except on solemn occasions, such as the death of the Pope and the opening of the Carnival.

**UNIVERSAL ISRAELITISH ALLIANCE IN FRANCE.**—The Universal Israelitish Alliance held its fourth annual meeting, May 31st, at Herz's concert-room. Among the distinguished members present were to be noticed Colonel Cerfber, president of the Central Consistory, Grand Rabbi Isidor, Albert Cohn, Esq., and others. Among the invited guests were also Messrs. Jules Simon and Darimon, deputies to the corps législatif, Mr. Durant, a Swiss writer, and several well-known Parisian clergymen.

In consequence of the absence of the President of the Alliance (Mr. Cremieux, the renowned lawyer,) the vice-president, Mr. Koenigswarder, occupied the chair. Mr. M. Leven, secretary, presented an extremely interesting report, setting forth the immense advantages conferred upon co-religionists in general by the society, and also stating that the number of members had increased from 1500 to 3000.

Towards the close of the perusal of the report, Mr. Cremieux, belated by a slight indisposition, arrived, and the entire society spontaneously rose and loudly applauded the illustrious president.

After the reading of the secretary's report, several members brought to notice the following facts: the success of Sir Moses Montefiore's mission to Morocco, and a general reconciliation but recently taken place in Poland between the Christians and Israelites.

M. Petavel, a Protestant clergyman, was next allowed the floor, and congratulated the association at length on its prosperity, and stated, amongst other things, that enlightened Christians should crave forgiveness of the Jews for the persecutions inflicted upon the latter by their ancestors.

Mr. St. Paul, treasurer, read his annual report, setting forth that the association composed some three thousand members, that the cash in hand amounted to 30,000, and the net principal, free from debt, to 22,000 francs.

**NEGOTIATIONS FOR PEACE.**—During the last week a curious negotiation has been going on at Niagara Falls, between Messrs. C. C. Clay, J. P. Holcombe, and George N. Sanders, assuming to be authorized by the President to ascertain the views of the rebel agents, and obtain their propositions for the basis on which they would treat for peace. To the application of the rebel agents for a safeguard to and from Washington for the purpose of negotiation, the President returned the following reply:

**EXECUTIVE MANSION,**  
Washington, July 18, 1864.

To whom it may Concern:—Any proposition which embraces the restoration of peace, the integrity of the whole Union, and the abandonment of slavery, and which comes by and with an authority that can control the armies now at war against the United States, will be received and considered by the executive government of the United States, and will be met by liberal terms on substantial and collateral points, and the bearer or bearers thereof shall have safe conduct both ways.

**ABRAHAM LINCOLN.**  
This did not meet the views of the rebels, and the negotiations were abruptly broken off.

Col. James F. Jacques, of the Seventy-third Illinois regiment, and James R. Gilmore, better known as "Edmund Kirke," author of "Among the Pines," have made a visit to Richmond to ascertain directly from the rebel government on what terms they would treat. These gentlemen were well received and well treated. As the result of their efforts, Mr. Gilmore says, that Jefferson Davis said to him:

"This war must go on till the last of this generation falls in his tracks, and his children seize his musket and fight our battle, unless you acknowledge our right of self-government. We are not fighting for slavery. We are fighting for INDEPENDENCE, and that, or extermination, we will have."

**PROTESTANT EPISCOPAL DIOCESAN CONVENTION OF PHILADELPHIA.**—This body, after a long and animated debate, passed almost unanimously the following resolution:

"Resolved, That we hereby declare our unflinching allegiance to the government of the United States, and that we pledge it our willing devotion and service, and that as a body of Christians, we will ever pray that in God's own time and way this rebellion may be put down; that oppression and slavery in all its forms, may be done away; that freedom of body and mind, political and religious, may everywhere prevail; that the emancipated negroes, whom God, in his Providence, is committing to our care, may be the objects of our liberal and Christian regard and instruction; that war may soon cease throughout all our borders, and that our now lacerated country may again be so united that from the lakes on the North, to the Gulf on the South, and from the Atlantic to the Pacific, there shall be but one Union, one government, one flag, one constitution, all culminating in that higher glory which shall make this nation Emanuel's land—a mountain of holiness and a dwelling-place of righteousness."

## Correspondence.

### THE EDITOR'S TRIALS.

Bro. Litch—I think the trials and perplexities of an editor, especially of an Advent paper, are not inconsiderable. One reason is, that Adventists in general are a liberal people, and for fear of offending, are willing to read and listen to almost any argument any one chooses to advance upon almost any subject; and if they cannot have a hearing, they are to often ready to cry proscription.

Another reason, there is such a diversity of views respecting the different subjects con-

nected with the Advent, that they cannot all be Scriptural; and when they are advanced they must be criticised and refuted, or suffered to go on their mission of error and contention. And much of the editor's time must necessarily be occupied in reviewing and correcting these doubtful theories. But out of all their trials the Lord will deliver, or give grace to endure; "as thy day is so shall thy strength be." Cheer up, then, ye who are both contending for truth and righteousness, knowing that a glorious reward is laid up for all who endure to the end.

### THE CHRISTIAN'S TRIALS.

Many are the afflictions of the righteous, but the Lord delivereth him out of them all. Trials of these last days, and peculiar to these days, will be the lot of all who follow the Saviour; and the more faithful he lives, the severer the trials and persecutions he will have to endure. The parent will be tried with his child, who, according to the word of God, will be without natural affection and disobedient. The pastor will be tried with his people, many of whom will be covetous, and cold-hearted. The church will be tried from without and from within, and purified and made white. But out of all these afflictions, the Lord will deliver. He always has been their hope and deliverance in past ages, and his mercy will endure to the end. Call to mind the afflictions and persecutions of the ancient worthies—of the prophets and apostles, and of His church in later days. They have all had to be baptized into this fiery ordeal, to the end that they may be purified and made white. "Think it not strange concerning the fiery trial, &c., but rejoice, inasmuch as ye are made partakers of Christ's suffering; knowing that if we suffer with him, we shall also be glorified with him."

A follower of Christ, without trials and persecutions, may question his title to eternal life; for without them the apostle calls them bastards, and not sons. Therefore when they come, endure them prayerfully, patiently, cheerfully and trustfully, believing that they are sent by an all-wise Providence to purify and make white all who are exercised thereby.

D. M. SMITH.

### FROM WILLIAM S. LENNERT.

Dear Advent Herald.—For twenty years hast thou brought thy message of a soon returning Saviour in his glory, "to take possession of his kingdom" to my domicile. But, like thee have I been disappointed in my expectations as to the precise time of His coming. Although I never laid great stress on "time," yet little did I think, when in A. D. 1843, I listened to Bro. Litch's stirring and earnest discourses in York, Pa., that ere that great event should occur my head would be silvered over with the frosts of winter, and near a quarter of a century be added to my lifetime. But thus it hath pleased the Lord.

Of His personal pre-millennial coming I am fully persuaded, but whether it will take place in A. D. 1867, 1875, or 1880, or at a still later period, is not for me to say; but to try to be ready for His coming at any and at all times is my duty, and should death remove me before His return to "make up his jewels and to be admired in them that believed," that then I may have "the hope of the righteous," and that "my last end be like His." Such as the "signs of the times" are, we may well suppose Him "nigh at hand," and attend upon the exhortation of the apostle Paul "knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 13: 11, 12.

To thy weekly visitations, dear Herald, I have become so accustomed, and thy communications are of so instructive, edifying and varied a nature, suited for the old and young in a family, that I cannot think of breaking company with thee, and have thee no longer come to me.

Enclosed you will find two dollars towards thy outfit for another season, hoping that all that make thy acquaintance may be willing to become patrons and supporters of thee. With fraternal salutations and best wishes for thy future success and prosperity, and the blessings of heaven upon thy mission, I subscribe myself, in the bonds of Christian love thy brother,

WILLIAM S. LENNERT.  
Pastor of Moravian Church.  
Lebanon, Pa., July 23, 1864.

### WHO WILL SEND IT?

Who among the readers of the Herald will be so kind as to send the paper to Bro. Henry Shears, of Ameliasburg, C. W.? This worthy brother has been recently burned out; and his family being much afflicted, is much reduced in pecuniary matters, so that he is unable to pay for the Herald. He is a lover of the truth, and would like to read the paper, but cannot pay for it. Who will send the messenger of truth to that dear family? The poor we always have with us. Send to Conescon, County of Prince Edward, C. W.

S. N. LAKE.

Wellington Square, C. W.

## Married.

July 3d, by S. N. Lake, at the house of the bride's father, Mr. Samuel T. Lawrance and Miss Elizabeth Ann Hodges, both of the Township of Tynesing, and County of Hastings, C. W.

### GROVE MEETING.

There will be a grove meeting (D. V.) in the town of Rifle, Co., St. Clair B., Michigan, five miles from Memphis, eleven miles from Ridgeway Station on Grand Trunk Railroad. The meeting will be held in what is generally called "John Lomis' neighborhood." Meeting will commence on Friday, August 19th, and continue over the Sabbath, and as much longer as is thought profitable. Elds. B. S. Reynolds, D. W. Fuller and others, are expected to attend the meeting to preach the word. We should be glad to have as many of our ministering brethren as con-

veniently can, to attend this meeting, from all parts of the States and Canada; and, also, our lay brethren and sisters. Come, brethren and sisters, one and all, to this feast of the Lord, and let us work for the salvation of souls and the glory of God. Time is short, and what we do must be done quickly. Soon the Lord will come and the door of mercy will be closed, and poor sinners lost. Let us therefore do all we can to save souls before the Lord shall rise up to shut to the door. There will be ample provision made for all that come.

In behalf of the church.

J. B. SIMPSON.

## Evangelical Advent Conference.

The 24th Annual Meeting of this Conference will be held (Lord willing) at Providence, R. I., commencing Tuesday Evening, October 11th, and continue over the following Sabbath. The Annual Sermon before the Conference will be delivered Tuesday Evening, at 7½ o'clock, by Rev. O. R. Fassett, of Boston.

Particulars hereafter. L. OSLER, For Committee.

## A. M. Association.

### ANNUAL MEETING.

The Annual Meeting of the American Millennial Association will be held at Providence, R. I., on Wednesday, October 12th, 1864. And also the Quarterly Meeting of the Standing Committee, at the same date and place. JOSIAH LITCH, Pres.

F. GUNNER, Sec.  
Friends desiring to communicate with me will please address me, during August, at Lake Village, N. H. L. OSLER.

## To Subscribers.

During the past year we have credited payments for the Herald on each subscriber's



## The Family Circle.

## AN INGENIOUS PRODUCTION.

The author of the following admirable production is Wm. O. Brown, of Chelsea, Mass. The poem was originally published in the Hingham Gazette, in the year 1828. It has been translated into German by the celebrated Dr. Baermann. We think it the duty of every temperance editor to publish this Ode at least once a year, as it is one of those good things of which we cannot have too much. The English language contains nothing more forcibly and terribly eloquent, than this unique lexicon of horrors. Read it, and pass it around among your neighbors.

## ODE TO RUM.

"O, thou invisible spirit of Wine! if thou hast no name to be known by, let us call thee—Devil!"—Shakespeare.

Let thy devotee extol thee,  
And thy wondrous virtues sum;  
But the worst of names I'll call thee,  
O, thou hydra-monster—Rum!

Pimple-maker, visage-blotter,  
Health-ruiner, idler's mate,  
Mischievous, treacherous flatterer,  
Credit-spoiler, devil's mate.

Alms-house-builer, pauper-maker,  
Trust-betrayer, sorrow's source;  
Pocket-emptier, Sabbath-breaker,  
Conscience stifler, guilt's resource.

Nerve-enfeebler, system-shatterer,  
Thirst-increaser, vagrant thief;  
Cough-producer, treacherous flatterer,  
Mad-builer, mock-relief.

Business-hinderer, spleen-instiller,  
We-better, friendship's bane;  
Anger-bringer, Bridewell-filler,  
Debt-involuer, toper's chain.

Memory-drover, honor-wrecker,  
Judgment-warrior, blue-faced quack;  
Feud-beginner, rag-bedecker,  
Strife-enkindler, fortune's wreck.

Summer's cooler, winter's warmer,  
Blood-polluter, specious snare;  
Mob-collector, man-transformer,  
Bond-under, gambler's fare.

Speech-bewrangler, headlong-bringer,  
Vitals-braker, deadly fire;  
Riot-mover, firebrand-finger,  
Discord-kindler, misery's sire.

Sinews-robbor, worth-depriver,  
Strength-subduer, hideous foe;  
Reason-thwartor, fraud contriver,  
Money-waster, nation's woe.

Vile seducer, joy-depriver,  
Peace-disturber, blackguard guest;  
Sloth-involuer, liver-swellor,  
Brain-disturber, hateful pest.

Utterance-boggler, stench-emitter,  
Strong man-sprayer, fatal drop;  
Tumult-raiser, venom-spitter,  
Wrath-inspicer, coward's prop.

Pain-influer, eyes-influer,  
Heart-corruper, folly's nurse;  
Secret-abbler, body-maimer,  
Thrift-defeater, loathsome curse.

Wit-destroyer, joy-impairer,  
Scandal-dealer, foul-mouthed scourge;  
Senses-blunter, youth-ensnarer,  
Crime-involuer, ruin's verge.

Virtue-blower, base deceiver,  
Spite-displayer, son's delight;  
Noise-exciter, stomach-beaver,  
Falseness-spreader, scorpion's bite.

Quarrel-plotter, rage-discharger,  
Giant-conqueror, wasteful sway;  
Chin-carrier, tongue-enlarger,  
Malice-vender, death's broad way.

Tempest-scatter, window-smasher,  
Death-forerunner, hell's dire drink;  
Ravenous murderer, windpipe-slasher,  
Drunkard's lodging, meat and drink!

## [Original.]

## The Conversational Historian.

A GENERAL SYNOPSIS OF  
Ancient and Modern Empires, Kingdoms and States.

BY NATHANIEL BROWN.

Author of Essays on Education.

## [Copyright secured.]

## CHAPTER XXVII.

## England.

What was the character of William II.?

He was blood-thirsty, cruel, perfidious, and an ignominious tyrant.

How long did he reign?

He reigned thirteen years, and was then accidentally shot by an arrow in the New Forest, by Sir Walter Tyrril.

What public works were commemorative of William II.?

Westminster Hall, London Bridge, and the Tower.

Who ascended the throne of England on the death of William II.?

Henry I., a younger son of William. Robert, the first-born was absent on a Crusade, but on his return relinquished his right to the throne to Henry, for a large sum of money, 1100 A. C.

What was the character of Henry I.?

He was affable and agreeable at times; courageous in battle, and was considered a learned man. But he was cruel. He put out the eyes of Robert by burning! He was rash, impure and ungrateful. He was a dishonor to the race of kings.

Who succeeded him in the throne?

The Earl of Blois, a cousin of Henry, by the name of Stephen, in the year 1135 A. C. The throne belonged to Matilda, and her son Henry, whom she had by Henry Plantagenet, Earl of Anjou, her second husband.

Who was Matilda's first husband?

Henry V., Emperor of Germany.

Did Matilda make any efforts to secure the throne?

Her brother, the Earl of Gloucester, took arms against Stephen, defeated him at Lincoln, and made him a prisoner. But the fortune of war soon changed; Gloucester in turn was captured at Winchester, and exchanged for the king. Four years after, Henry, son of Plantagenet, invaded England, but the

baronial lords of the realm would not allow of a battle, but pledged the succession to Henry after Stephen's death.

What was the state of England during the reign of Stephen?

Troublesome times. Civil war raged with great violence, and commotions were almost uninterrupted.

What measures did the feudal or baronial lords adopt for defense?

They fortified their castles, and thus fitted England with fortresses for the haughty nobility.

How long after the pledge was given to Henry before Stephen died?

He died the very next year.

When then did Henry II., the first of the Plantagenets, ascend the throne?

In the year 1154 A. C. In him was mingled the blood of the old Saxon kings, with that of the Normans.

Did Henry claim any other country to reign over than England?

He claimed nearly half of France; and also Ireland by right of conquest.

Was England calm in this age?

The arrogance of the Roman hierarchy was the cause of continual convulsions, and there was still much contention among the baronial lords. The dispossession of the old Saxon lords created many enemies to the crown, and many evils grew out of former revaluations.

## CHAPTER XXVIII.

## England—continued.

Was Henry II. possessor of the affections of his subjects?

He was in a wonderful manner.

What did he do for his people?

He made permanent improvements in arts, laws, government and civil liberty.

Who was Thomas Becket?

He was Archbishop of Canterbury, and a most arrogant ecclesiastic; a man of as much ambition as Julius Caesar, and as corrupt as Domitian. He undertook to exalt the spiritual power above the crown. A civil commotion ensued, and Becket lost his life.

Was the church of Rome presumptuous and arrogant in Becket's age?

The church had renounced all subjection to the civil power, and took the liberty to commit every kind of crime with impunity.

Was this allowable by the constitutions of Clarendon?

The constitutions or decisions of the nobility and prelates favored the prerogatives of the crown, not the church.

Were the clergy willing to submit?

Very reluctantly; Becket stood aloof, but Henry confiscated his property—then, after the death of Becket, the king deposed himself by permitting the monks to scourge his naked body! Alas, poor Henry was afraid of the "Vicar of Christ!" He knew that he often communicated kings, and he was afraid of his power!

Did the Pope canonize Becket?

Becket was made a saint, and according to p. pery, miracles were performed at his tomb, of a most ridiculous and impudent character. Thousands, and even hundreds of thousands of pilgrimages were made to his grave!

Did Henry make a permanent conquest of Ireland?

He did, and formerly annexed it to his crown. This event took place in the year 1172 A. C.

What was the state of Henry's domestic affairs?

He displeased his wife by his amorous and illicit intercourse with the beautiful Rosamond. His wife in revenge stirred up his sons to rebel against him; but Henry soon put them down on the continent and in Scotland. Again his sons revolted, and his grief was so intense that he immediately died of a broken heart. But before he died he loaded his two surviving sons with maledictions which he could not in conscience recall. His first son, on his death-bed, sent to his father a confession of his faults, and humbly requested his presence and forgiveness. Henry supposed it all false, and hesitated. His son died, however, and Henry was overwhelmed with sorrow!

Are children bound to reverence and honor their parents according to the law of God, irrespective of the character of father or mother?

The law of God makes no proviso, but says expressly "Honor thy father and mother." And again, "Cursed is he that setteth light by his father or mother, and all the people shall say amen."

The law of God makes no proviso, but says expressly "Honor thy father and mother." And again, "Cursed is he that setteth light by his father or mother, and all the people shall say amen."

The law of God makes no proviso, but says expressly "Honor thy father and mother." And again, "Cursed is he that setteth light by his father or mother, and all the people shall say amen."

The law of God makes no proviso, but says expressly "Honor thy father and mother." And again, "Cursed is he that setteth light by his father or mother, and all the people shall say amen."

The law of God makes no proviso, but says expressly "Honor thy father and mother." And again, "Cursed is he that setteth light by his father or mother, and all the people shall say amen."

The law of God makes no proviso, but says expressly "Honor thy father and mother." And again, "Cursed is he that setteth light by his father or mother, and all the people shall say amen."

The law of God makes no proviso, but says expressly "Honor thy father and mother." And again, "Cursed is he that setteth light by his father or mother, and all the people shall say amen."

The law of God makes no proviso, but says expressly "Honor thy father and mother." And again, "Cursed is he that setteth light by his father or mother, and all the people shall say amen."

The law of God makes no proviso, but says expressly "Honor thy father and mother." And again, "Cursed is he that setteth light by his father or mother, and all the people shall say amen."

The law of God makes no proviso, but says expressly "Honor thy father and mother." And again, "Cursed is he that setteth light by his father or mother, and all the people shall say amen."

The law of God makes no proviso, but says expressly "Honor thy father and mother." And again, "Cursed is he that setteth light by his father or mother, and all the people shall say amen."

The law of God makes no proviso, but says expressly "Honor thy father and mother." And again, "Cursed is he that setteth light by his father or mother, and all the people shall say amen."

The law of God makes no proviso, but says expressly "Honor thy father and mother." And again, "Cursed is he that setteth light by his father or mother, and all the people shall say amen."

The law of God makes no proviso, but says expressly "Honor thy father and mother." And again, "Cursed is he that setteth light by his father or mother, and all the people shall say amen."

The law of God makes no proviso, but says expressly "Honor thy father and mother." And again, "Cursed is he that setteth light by his father or mother, and all the people shall say amen."

The law of God makes no proviso, but says expressly "Honor thy father and mother." And again, "Cursed is he that setteth light by his father or mother, and all the people shall say amen."

The law of God makes no proviso, but says expressly "Honor thy father and mother." And again, "Cursed is he that setteth light by his father or mother, and all the people shall say amen."

The law of God makes no proviso, but says expressly "Honor thy father and mother." And again, "Cursed is he that setteth light by his father or mother, and all the people shall say amen."

The law of God makes no proviso, but says expressly "Honor thy father and mother." And again, "Cursed is he that setteth light by his father or mother, and all the people shall say amen."

The law of God makes no proviso, but says expressly "Honor thy father and mother." And again, "Cursed is he that setteth light by his father or mother, and all the people shall say amen."

The law of God makes no proviso, but says expressly "Honor thy father and mother." And again, "Cursed is he that setteth light by his father or mother, and all the people shall say amen."

The law of God makes no proviso, but says expressly "Honor thy father and mother." And again, "Cursed is he that setteth light by his father or mother, and all the people shall say amen."

The law of God makes no proviso, but says expressly "Honor thy father and mother." And again, "Cursed is he that setteth light by his father or mother, and all the people shall say amen."

The law of God makes no proviso, but says expressly "Honor thy father and mother." And again, "Cursed is he that setteth light by his father or mother, and all the people shall say amen."

"Exceeded by the cost! What an insult to my dear Havana friend! The paltry cost of a four pence or so, more than all its sweet consolations and exalting inspirations!"

"I think so, when its consolations are so uncertain, and its inspirations so fleeting and unproductive, matters of smoke, mostly, in more than one sense. I want more money than I can command for the books which are every day growing into necessities, and whose consolations and inspiration are more abiding and productive than those of tobacco."

"You have quite a large collection of books already."

"Not half what I need and crave."

"Books are very expensive."

"Less so than cigars. Your cigars would buy a valuable book every week, and few young book-lovers indulge in so many as fifty books a year."

"No, indeed. I wish I could afford a tenth of that number, but can't spare my cigars for them."

"I can spare mine, and shall."

Ames and Allen were law-students and young men of fine endowments. They were both starting in life with high hopes, their aims in full view, their plans formed. But one of them had made a mistake. Which? Allen? Why do you think it was he? Does the cigar tell against him in your mind? Don't you believe with him, that it was a friend full of consolation and inspiration?

The cigar never tells in favor of any one, and the book always does. It is in spite of their cigars that we think well of some smokers, while a fine library cannot fail to elevate our ideas of its owner. Yes, Allen had made a mistake. Silly youth! yet thinking himself very sagacious and manly the while. He was ambitious, and not lacking in self-esteem, and expected to make a distinguished lawyer. Ames was less ambitious and self-confident, but fond of knowledge, and determined on success in whatever he undertook. Shiam was his disgust, failure was impossible to him, and no half-way could satisfy him. Allen looked upon him as a hum-drum sort of a fellow; a regular plodder; an office-fog; well enough, but much too dull for him. Brillancy, fire and flash suited him. He tried to be brilliant and gay. Reading law, filling out briefs and copying law-papers, was dull, tiresome drudgery to him; he could not submit to it. He liked better to talk than read; to display what little knowledge he had rather than to acquire more; and thought to reach an honorable distinction by some shorter road than that of labor and study.

But there is no shorter road; and that which Allen took led elsewhere than to honor. In his vanity and love of excitement he joined himself to a comrade who brought him to disgrace. He was a pleasant fellow to smoke, and drink, and jest with, and all the pleasant that he paid the bills. He was always in funds, and always ready to lend and give. He loaded Allen with favors, and soon had him under heavy obligations. Whence came the funds? Was it Allen's business to know? It might have been for his safety.

He realized this when an officer who had just lodged his gay and generous comrade in the Tombs under an arrest for theft, came to conduct him thither on suspicion of complicity in the theft. His distress was extreme. No one can tell what he suffered from terror, shame and regret. Nothing, not even his favorite cigar, could enliven or console him in his imprisonment. He sent for Ames.

"What can I do, Ames?"

"I don't know."

"Help me. I am innocent."

"That must be shown. You have been in bad company."

"O, if I had only done as you did."

"My books have been safe companions, to say the least."

"Yes, and my cigar unsafe. But what can I do now?"

"If you are innocent, show your innocence as best you can."

"If I am innocent—why, Ames, have I sunk so far that even you doubt my honesty?"

"Forgive me if my expression gave you pain. I am ignorant of the facts."

Allen wrung his hands and groaned. After a confinement of a few days Allen was released, no indictment having been found against him. He went to Ames.

"Tell me what to do, Ames."

"Change your course."

"And do as you do—read, and work, and make a drudge of myself?"

"I am no drudge. I find pleasure in books and work."

"But I should not."

"How unfortunate that you did not form an early taste for them?"

"Unfortunate indeed! but it is too late now. I am hopeless. I feel that I am ruined. I am in debt. I cannot meet my present expenses, and do not know how to lessen them."

"Is your debt large?"

"The matter of ten dollars or so for cigars, but since I cannot pay it, it troubles me as much as a larger one."

"And still you are buying cigars?"

"I cannot live without them."

"Try it, Allen. Don't be the slave of a habit! Your cigar is a needless expense, and in my opinion, far worse. I believe it is the root of your trouble."

"It is exceeded by the cost, in my opinion."

"I know it is. It has led me step by

step into bad company, extravagance, debt and disgrace."

"And yet you cannot give it up?"

"No. I am too weak. I was weak at the beginning or I should never have learned to smoke. What need had I of tobacco? and I had need of the money it cost. I was a fool when I first put the dirty weed to my mouth—but I cannot do without it now."

Stronger persons than Allen have found it beyond their strength to conquer evil habits. The best way, the only safe way is not to form them.—P. H. Phelps.

INDIRECT RESULTS OF MISSTIONS.—The Philadelphia Ledger has the following account of an interesting case, illustrating the indirect influence of Christian missions upon Pagan nations:

About twenty years ago, a Mr. John H. Chandler went from the United States to Siam as a scientific mechanic, employed by a missionary society to found type for them to print the Bible in Siamese. He was a thorough Yankee in the universality of his power of adapting all his knowledge to practical uses. The King of Siam sent for Mr. Chandler, who soon established a machine-shop for the king, and sent for encyclopedias, and made models and plates, and gave instructions in the arts. A young nobleman of Siam, who now is the king's factotum in all these matters, used to come to Mr. Chandler by night, and get him to illustrate and demonstrate. The son, as the Prime Minister of Siam, has also largely enjoyed the instructions of Mr. Chandler, more especially in connection with steam power and its machinery, and is now doing much for his country in introducing the use of steam. Such has been the labors of one good man, not a minister, but a scientific mechanic. Now as to the results.

There is a large iron steamer plying between Siam and Singapore, owned entirely by natives; another, also owned by natives, between Siam and China. A little time since, the king sailed with quite a fleet of steamers on an excursion. He contributed two hundred and forty dollars to build a missionary seminary, and sent a present of a thousand dollars to the widow of a missionary who had taught him English. He now employs a lady at a thousand dollars a year to teach his children English, and has established a mint, steam saw-mills and has guiding in gold and silver performed in European style.

TREASURES IN HEAVEN.—We read of a philosopher who, passing through a mart filled with articles of taste and luxury, made himself quite happy with this simple yet sage reflection: "How many things there are here that I do not want!" Now this is just the reflection with which the earnest believer passes hastily through the world. It is richly furnished with what is called good things. It has spots of honor and power to tempt the restless aspirations of ambition of every grade. It has gold and gems, houses and lands, for the covetous and ostentatious. It has innumerable bowers of taste and luxury, where self-indulgence may revel. But the Christian, whose piety is deep toned, and whose spiritual perceptions are clear, looks over the world and exclaims, "How much is there here that I do not want! I have what is far better. My treasure is in heaven."—Dr. Tyng.

PRAYER.—How sweet to go to God and pour forth the inmost desires of poor erring hearts! How beautiful in prosperity, to tell our Father of our gratitude for all his benefits. How comforting in adversity, to ask his assistance, and pray for strength and comfort to enable us to bear the ills of life without repining; and what a solace to the stricken and bereaved heart, to have One to lean upon and converse with, who knows all about us, and heareth and careth for the wounded soul! He "was a man of sorrows and acquainted with grief;" how beautifully appropriate, then, to trust implicitly in Jesus to carry us through the dim labyrinth of sorrow.

Laughter, sleep and hope are the three bounties with which kind mother nature compensates us for the troubles of a life, which few, perhaps, would accept if they were asked beforehand.

Unusual need meets unusual supply. Crisis concentrates strength, as cold air makes the blood tingle. Tasks of strength stir strength, as the clenched hand knots the muscles.

No man is prepared for the morrow. But the morrow prepares itself for every man, and so prepares every man for itself.

## Notices.

REMOVAL.—Messiah's Church (Evangelical Advent) in New York, on and after May 8, will (D. V.) worship in their Chapel, at No. 7, Seventh Avenue, between Greenwich Avenue and Twelfth Street. Services every Sabbath at 7 A. M., and 3 P. M.

The prayerful support and cooperation of all Christians is solicited.

My address for the present will be 28 Greenwich Avenue, New York City, care Wm. L. Van Derzee. M. B. LANNING.

NOTICE.—My address, until August, will be No. 11 Seventh Avenue, New York City.

J. H. VAN DERZEE.

J. S. WHITE will preach in Truro, Mass., on the 4th and 5th Sundays in July.

ELDER D. T. TAYLOR'S P. O. address is Rouses' Point, N. Y.

## Advertisements.

## For Sale at this Office.

	Price.	Postage
Memoirs of Miller.	\$1 00	20 cts
Time of the End.	1 00	20
The Christian Lyre.	75	12
Voice of the Church.	80	16
Saints' Inheritance.	75	16
Baxter's Napoleon.	75	12
Messiah's Throne.	75	12
Army of the Great King.	25	40
Spiritualism versus Christianity.	75	16
Night of Weeping.	50	8
Signs of the Times, by H. L. H.	1 00	16
Zetzer, a Poem, by B. D.	75	12
Haskell.	75	12
Bound Tracts, Second Volume.	25	8
Two Virgins, by Seiss.	75	12
Last Times.	1 25	24
Great Confederation.	15	8
Should Christians Fight?	10	2
Historical Persecutions of the Kingdom.	6	2
Thurman's Bible Chronology.	1 50	24

## DR. LITCH'S

## Anti-Bilious Physic

Is a gentle laxative, and most effective regulator of the stomach and bowels. No better.

## Family Medicine

Is before the public, and no family should be without it. It is a gentle laxative, and most effective regulator of the stomach and bowels. No better.

Break up a Fresh Cold in One Night, and subdue a Fever in its first attack with great facility. Those who have used it for years prize it most highly, and would not be without it in the house. It is a true and reliable remedy for Fever and Ague, Liver Complaint, Dyspepsia, Dropsy, and Diseases of the Kidneys generally.

Having been urged by several who have proved its value, to bring it more prominently before the public, we would say that we have arranged to have it still manufactured and sold wholesale at 127 North 11th Street, Philadelphia. Orders from that section should be addressed there.

For sale at this Office, and by THOMAS BARTSTON, Edify Street, Providence, R. I.

PRICE—Six ounces bottles, 38 cents. Other sizes in proportion. Dealers supplied on liberal terms



PUBLISHED BY THE AMERICAN MILLENNIAL ASSOCIATION.

BOSTON, TUESDAY, AUGUST 16, 1864.

VOL. XXV. NO. 33.

IS PUBLISHED EVERY TUESDAY.

BOSTON, MASS.

To whom remittances for the Association, and communications for the Herald, should be addressed.

BOARD OF CONTRIBUTORS

REV. S. S. GARVIN,	REV. J. M. ORROCK,
REV. F. GUNNER,	REV. D. I. ROBINSON,
REV. D. B. BROWN,	REV. I. H. SHURMAN,

COMMITTEE ON PUBLICATION.

[For Terms, &c., see Fourth Page.]

\_\_\_\_\_

BY L. N. C.

Anxious longeth for the morrow?

Tell me, is it evening then?  
When the last fond look is given.

When the last fond word is spoken—  
Tell me, is it evening then?

God's own sunshine o'er it gleameth,  
Rays of golden glory beameth—

By death's dark and solemn river,  
Gazing toward the unseen strand

Trusting in His precious name,  
The joys of love redeeming, tasting—

When this life of pain and dying,  
Fades like mist upon the mountain,

No, thank God, the night is ending,  
Sunshine is with twilight blending;  
Bright the "day star" glimmers clear as

Magog, C. E.

## WILL THE WORLD EVER IMPROVE?

The time was when I was wont to be

entertained as to the future, appeared to contradict each other so flatly as to be quite

od of coming glory, when the reign of right-

cease; while the other class pointed just as clearly to a time of coming decision when

cousness and live without God. "The earth shall be full of the knowledge of the Lord

every man his brother, saying, Know the

Lord." Such is a sample of the first class of texts. "As it was in the days of Noe—as it

the days of the Son of Man. "In the last days perilous times shall come." Such is a

conversion of the world was maintained, and

heard the first class of texts quoted in proof of the correctness of that theory. In conse-

common in the church, that the Gospel was destined to triumph in the world, and in-

his people for a period of one thousand

this theory, that when Christ comes the world will be in a very healthy condition.

the second class of texts, which plainly assert the very contrary. How the earth was

one and the same time perilous times were  
to come was what I could not comprehend.

prehend. Of course I believed both assertions because both were to be found in the

upon blind adherence to a certain theory,  
rather than upon rational conviction, and I

hereafter, a very convenient way of getting rid of a troublesome question.

meaning. If the burning up of the world be literal, so also must be the renovation; and that being the case, we may safely come to the conclusion that the approaching universal reign of righteousness is to take place upon the new earth wherein dwelleth righteousness. Thus, then, we see that between the two classes of texts, to which allusion has so frequently been made, there is no conflict. That conflict is caused solely by the adoption of an erroneous theory; but when that theory is abandoned, there is perfect harmony. It is frequently objected to the millennialian theory, that there is nothing practical in it, for that it is not a matter of much consequence for us to know whether the millennium will take place before or after the personal coming of the Lord. To this I merely reply, that any theory must be practical which enables us to harmonize the Scriptures, whatever other results it may produce.

Having thus disposed of the theory of world's conversion, the ground is cleared for the consideration of the question, Is there anything in the Bible which should lead us to the conclusion that the world is likely to become much better than it now is? I cannot see that there is. It is the opinion of many good and intelligent men, who have devoted much of their time and attention to the study of unfulfilled prophecy, that the day of the Lord draweth nigh. With those

Besides, the idea of a triumphant Gospel seems to infer a mistaken notion of the church's position on earth. A triumphant Gospel necessarily means a triumphant church, a church which, although existing on this side of time, is partaker of the glories of the eternal world. But surely there is nothing in the Bible which countenance such an idea as that. That the church will ultimately triumph, is indeed true; that it will triumph before the return of her triumphant Head, is what the Bible does not teach. "In this world," says the Saviour, "ye will have tribulation." "All who live godly in Christ Jesus," says the apostle Paul, "shall suffer persecution." Such is the predicted position of the church on earth; but if the church is to triumph on this side of time, where is this tribulation and persecution to come from? It cannot come from man, for if the world is to be converted, "all shall know the Lord from the least unto the greatest." It cannot come from hell, for during the period of the millennium the devil is to be bound. Then where is it to come from? It would be vain to assert that these declarations do not apply to the time of the millennium. The Word does not so read. It is not said, in this world ye shall have tribulation and suffer persecution until the coming of the millennium. Such limitation is entirely of man. So long as the church is on earth, so long is it to be subject to trials, and these trials will only end with the coming of the Lord to receive her unto himself. But it may be said there can be no tribulation during the millennium, to which I reply, "of course, there cannot;" and as the predicted tribulation is limited in respect to time, this I regard as a proof that the millennium cannot take in time, but must take place, on the reconstituted earth, when Christ in person shall "reign in Mount Zion, and before his ancients gloriously."

And he has also spoken of as a warrior; and is represented as a warrior returning from the slaughter of his enemies, and his raiment stained with blood. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and I will bring down their strength to the earth." Isa. 63: 1-6.

It is evident that it is Christ who cometh from Edom with dyed garments, and that it is not his own blood, but the blood of the people, his enemies, that his garments are stained with. And when he performs that

And they look to this time for the fulfillment of many of the prophecies, which I understand to be fulfilled long before. I will notice a few of them. Rev. 19: 11-16, 17-21—verse 11: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war." As all that Christ does is in righteousness, it must be so when he judges and makes war. And if he is personally present in this war, I should think He would sit literally on a white horse. But I do not suppose that either is true. Verse 14: "And the armies which are in heaven (not the third heaven) followed him upon white horses, clothed in fine linen, white and clean." As those that order the war generally sit on a horse, so Christ is said to sit on a white horse, and the armies to follow him upon white horses. Verses 12, 13: "His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself.

We have been speaking of an earthly home, but what is it comparable to the home of the blessed! This is of short duration at best, but that will be eternal. "There will be no parting there or longing for home; but is the society of those we have loved on earth. We shall spend the ages of eternity in the full fruition of the reward of the blessed. This is what Abraham looked for, a city, a literal city to be inhabited by literal beings having flesh and bones and human forms

Reader, run the eye of your mind over about six thousand years of the history of this race, and see what a fearful, what a horrifying picture it presents itself to the imagination. Then let your thoughts stretch their wings and soar away to the unexplored regions of eternity, and view the miseries of the damned; then return and tell the world whether disobedience to God's Word is so small a matter as tens of thousands of the clergy and laity of the sects esteem it to be. No wonder that Jesus says of many, "why call ye me Lord, Lord, and do not the things which I say?" (Luke 6: 46). And no wonder that he says of these many, that they will come to the door of heaven and knock, and seek admission, and yet ask for admission? O, "we have prophesied (preached)



Reader, our only safety is in keeping all God's commandments, and render universal obedience to every word, because Jesus says, that "man shall live by every word that proceedeth out of the mouth of the Lord." I repeat it (and challenge successful contradiction) our only safety is in believing and doing what God says, and there trust in the merits of Jesus Christ's atonement. In any thing short of this course, there is danger, whether we believe it not. There is some cause why so many professors who did "many wonderful works" shall meet with a most fearful disappointment at heaven's gate, and that cause will not be, that they rendered perfect obedience to God's sayings, and trusted in the merits of Jesus. Nay, verily, but it will be for some other cause that they had to learn the sad lesson, that there is a road to hell, right from the gate of heaven. O, may God open our eyes before the fatal day overtake us in our delusive delusions! A number of cases of the fatal results of disobedience to all God's

Q. You said these events will occur before 1873, i. e., the rebuilding of the Jerusalem Temple—restoration of the Jews—of their bloody sacrifices—their expulsion from the restored temple—and the enthronement of Louis Napoleon there as a God. All within the next eight years! Is this credible?

A. As to the temple, the Mosque of Omar, on the site of the old temple, may be used—all the rest quite practicable in the time. The covenant for seven years between Napoleon and the Jews must be made seven years before the end. Dan. 9: 27.

Q. Would not the Papal Church, i. e., the Roman Catholic people, suit all the requirements of the prophecy as well as the material Jerusalem Temple; besides I am not aware that since the death of Christ the Jerusalem Temple is even called 'the Temple of God,' the appellation being applied rather to the individual Christian, or to the whole body of Christian professors? (2 Thess. 2: 4.)

A. True, Jesus did not know *then* the day, the hour; but it does not follow that we cannot know the week, the month, the year; for we find that shortly afterwards

My footing and fall into the fathomless abyss below. I heard a voice, which at first startled me and almost threw me from my foothold, when I looked up and saw a man bending over the brink of the pit, and at the same time uncoiling a rope which he held in his hand. My eye was instantly fixed upon him, while my whole frame was convulsed with emotion. Just as the rope reached me he spoke gently, but clear and distinct voice, as if close by his side, said, "Lay hold of this, and I'll help you out." I caught the rope and instantly swung from my footing, when the next thing I knew, I was standing on a beautiful plain which spread out before me as far as the eye could reach, the margin of which was covered with trees richly laden with fruit, while the leaves were reflecting the golden light of the sun which was now

PATIENCE.—Do we want comfort now? We have it in patience. The wild bird

Jesus shall so come again in like manner as  
ye have seen him go into heaven,' and 'ye  
shall see the Son of Man coming in the

MARY HUNTRESS.—You are paid for six months from this number.



EDWARD SMITH.—The Visitor to Hannah E. Smith is duly entered in our subscription book and regularly sent. Also it is sent to Pensacola.

JOHN OSTRANDER.—We enter the order to stop at the expiration of the time, but do not.

## NEW PUBLICATIONS.

A NEW PROPHETICAL CHART, embracing the image, and the beasts of Daniel and Revelation, with explanatory notes, and chronological lines, designed for the use of lecturers. Size a little over 3 by 4 feet, in colors. Price \$5.00.

Just issued, in paper covers, the Fourth Edition of "A Treatise on the 14th and 15th Chapters of Matthew showing the Fulfillment of most of the Predictions of Christ, by Copious Extracts from History; consequently, that the Gentile Times are nearly ended, and that the Kingdom of God is soon to Come." By J. C. Wells. For sale at this office.

THE VINDICATION.—This is a rich and soul-stirring vindication of the Advent faith against the charge that it tends to discourage Missionary effort. And shows that it is a great incentive to Christian activity. Price 25 cents per hundred.

## NOTICE.

Bro. Litch—I wish you to give notice that I shall preach in New Bedford, Aug. 21st, and in Boston, Aug. 28th. I shall deliver a funeral sermon on the death of our lamented Bro. John G. L. Himes, a member of the Hudson Street Church, on Sabbath morning of the 28th inst., and in the afternoon of the same day give my farewell discourse to the church in Boston, as I contemplate moving to Sandy Hill, N. Y., to take the pastoral charge of the church in that place. I shall begin my labors with the church at Sandy Hill, Sept. 4th.

O. R. FASSETT.  
Boston, Aug. 13th, 1864.

## NOTICE.

Providence permitting, I will preach at Haverhill, Mass., next Sabbath, Aug. 21st, as Bro. Haskell and others may arrange.

J. LITCH.

## News of the Week.

## WAR NEWS.

NEW YORK, Aug. 13.—The Herald's South West Pass dispatch says Admiral Farragut's fleet entered Mobile Bay at 8 A. M. on the 5th. The monitor Teumessah was blown up by a torpedo. No other vessel was lost. The rebel ram surrendered after an obstinate resistance. Buchanan is a prisoner, minus a leg.

The land forces under Gen. Granger invested Fort Gaines instantaneously with the passage of the forts by the fleet, taking the water batteries in the rear and silencing them. Fort Powell was blown up and evacuated.

LATER.—The Commercial's Washington dispatch says the Government has official dispatches from Dauphin's Island, saying that everything is going on at Mobile favorably, and there is every prospect of a speedy and brilliant success.

From Sherman's department the news is encouraging. Gen. Sheridan is doing excellent service and will soon be heard from at an important point.

The Richmond Examiner of the 9th says Buchanan's wound is doing well. He with the other prisoners and Federal wounded are at Pensacola. Fort Gaines is occupied by Federals. The iron-clad Morgan lies at Mobile wharf, but slightly injured.

The rebel forces lately threatening Maryland, and Pa., have retreated back to Va., pursued by Gen. Sheridan, who has succeeded in capturing many prisoners.

From rebel sources it is reported that Gen. Grant is removing his army from before Petersburg, but where it is going they cannot tell.

Gen. Sherman is still pursuing his siege of Atlanta with encouraging prospects of success at no distant period.

Reports multiply, that the rebels in Canada, at different points along the lakes are preparing for a raid upon our Northern cities, especially Buffalo and Oswego. Preparations are being made to meet and repulse them.

A rebel pirate steamer, the Talahasse, has committed great depredations during the week upon our shipping off Sandy Hook. Several gunboats have gone in pursuit of her.

There are great fears entertained of a general and formidable rising of the Indians along our frontier, instigated by rebel agents.

A letter from Harper's Ferry says, the coming campaign in the Shenandoah Valley will exceed in magnitude and importance any of the many which have heretofore been made.

## IMMENSE TELEGRAPHIC ENTERPRISES.

None of the wonderful events that have distinguished this century have been more remarkable than the bringing distant points into immediate connection by means of the electric telegraph. The great practical benefits that have resulted from this invention, have made it indispensable in political, business, and social relations; so that its ramifications now extend in all directions, and the civilized world is covered with a network of wires, over which business and friendly messages are continually flashing with lightning speed. Undaunted by physical difficulties, enterprising men now lay plans not only to connect distant points of the continent, but to link together the opposite hemispheres by the telegraphic cable; thus girding the globe, and bringing all its principal cities within speaking distance of each other.

Though the first attempt to lay a submarine telegraph between this country and Great Britain, in 1858, was unsuccessful, the Atlantic Telegraph Company have been prosecuting their experiments, and intend to renew the attempt in the spring of 1865, which they are sanguine will be successful. Another, and a more stupendous undertaking, has also been formed, to connect the eastern and western hemispheres in the opposite direction, the line to be principally by

land, requiring only a sub-marine cable of forty miles across Behring's Strait.

A memorial has been presented to Congress by Perry McD. Collins for several years the commercial agent of this country for the Amoor river in Northern Asia, asking for the cooperation of our government with the Russian and British governments in this great enterprise. The Russian government have granted him the privilege of constructing a line of telegraph from the mouth of the Amoor river to the frontiers of their possessions in America, and have stipulated to construct a continuous line, connecting Europe with the Pacific ocean, about 8,500 miles east of London. He has also been authorized to construct a line across British Columbia. The distance from our northern frontier to the mouth of the Amoor is about 5,000 miles.

In an elaborate report of great research and interest upon his memorial, Mr. Seward, Secretary of State, examines the question of the feasibility and usefulness of the undertaking, and concludes that there are no insuperable obstacles, either physical, political, or social, in the way; and also that, considering the assured cooperation of Russia and Great Britain, and of private capitalists, his appeal for \$5,000,000 from his own government is neither unnecessary nor unreasonable. He says, "We could not withhold it without showing a want of appreciation of the liberality and friendship which have been manifested towards the United States by Russia and Great Britain, in the proceedings they have adopted towards the same enterprise. I do not know any one object lying within the scope of our foreign relations more directly important than the preservation of peace and friendship with these two great and enlightened powers. Nor can I conceive any one measure of national policy that would more effectively tend to secure that great object, than the construction of the proposed intercontinental telegraph.

The emperor of Russia is also projecting several other immense telegraphic lines of great importance. One is to connect the mouth of the Amoor river with the capital of Japan. Another, to connect Irkutsk, the capital of Siberia, with Peking, the capital of China. American citizens in China are soliciting permission from the Chinese government to extend this line through China, with branches to Nankin, Shanghai, Amoy, and Canton, on the Pacific coast opposite California, and also to connect with Australia. Another to extend southerly, to meet the telegraphic system of India; and another along the western shore of the Caspian sea to Teheran, the capital of Persia, thence down the Euphrates to the head of the Persian gulf, there also to be connected with the oriental telegraph system of India.

Such vast schemes, which but a few years ago would have been pronounced the wildest raving of most unsettled fancy, stagger and oppress the mind even now that they seem about to be realized. The thoughtful Christian sees in all these developments of the inventive skill and enterprise of the age, the means of diffusing the truth and extending the kingdom of his Saviour; and as with devout gratitude he recognizes their Divine inspiration, there springs unbidden from his lips the exclamation which was the first message ever flashed across the telegraphic wire by its inventor, Professor Morse, "What hath God wrought!"

## CARE FOR THE SPIRITUAL INTERESTS OF THE ARMY.

The government provides nobly for the soldier's material welfare. In food, clothing, and camp equipage, in medical care and hygienic regimen, in liberal pay when in health, and sedulous nursing when sick, its arm is about every man who enlists in its service. It supplies him limbs instead of those swept away by rebel balls. When he dies, it gives him the burial of a hero; and it will entail honor and an annuity upon his children. So never else did any government treat its soldiery.

More than this: when the government has done all that money and authority and medical supervision can do for men in the ranks, some incidental wants will still arise. In forced marches, in great battles, in crowded hospitals, the soldiers need succor and delicacies and constant watching, which hired nurses may fail to give; and here the princely beneficence of our people, through the Sanitary and Christian Commissions, supplements the work of the government, and meets, as far as is possible in the exigencies which arise, every real material need of the soldiers. Such instances of regal charities the world has never before seen as have been lavished upon our armies for their physical well-being.

But their mental and spiritual interests have not been equally cared for; though the importance of bracing up the mind to heroic resolves and to religious trust cannot be overstated, when considering simply the question of successful warfare. But the value of the immortal soul, to exist through an endless eternity at war with God, if not speedily brought to Christ, is the momentously thought demanding reflection. In our army are a half million of souls imperilled, most of them out of Christ. These souls are not only imperilled, but actually passing into the grave hourly. They die suddenly, by bayonet thrust or sabre stroke, by bursting shell or quick-spied ball, with no time, or but the briefest moment, to seek pardon and surrender the soul to Jesus. Every volley sends unrepentant spirits to the presence of a holy God, in whose sight no loyalty avails short of loyalty to him, their supreme Sovereign.

Have we done, are we doing, in these exigent, decisive hours, all that the emergency demands for the souls of our brethren? We fear not. The material and the temporary displace the spiritual and eternal virtues. A gaping wound, a shattered limb, a severed artery, the wail of mortal agony, fill eye and ear, and thrill the heart with sympathy. We rush to their relief; we expend time and care and money by millions for their bodily comfort, while

the soul of our brother, assailed by Satan, stabbed by sin, struggling to escape the fell destroyer, or sinking in the deadly encounter, is unseen, its trials unappreciated, its death-wounds creating no thrill of agony in our hearts. How hard to realize that the soul's life is of infinite value; that the interests of one deathless soul will in the future eternity outweigh all the material and temporary interests of our whole army. We can scarcely believe it, so gross and material and unworthy are our conceptions of the invisible and eternal.

Hence we have not adequately cared for the soul. Surgeons are provided to guard the health of every regiment; only one third of the regiments have spiritual physicians. Food daily for the physical; weekly, or monthly, or not at all, for the spiritual. Protection from summer's heat and winter's cold for the soldier's person, but little defence from the assaults of the tempter for his spirit. Millions expended for the earthly—a few thousands for the heavenly.

Christians who understand the value of the soul should consider this in their benefactions. Let no effort for the physical comfort of our brave brothers be relaxed; a thousand blessings be upon those who labor for their poor bleeding bodies; still, let those who minister to the spiritual welfare of the men be multiplied and efficiently sustained. In the resistless appeals of the body, let us not forget the invisible and eternal soul. "What can I do for you, my poor fellow?" I asked of a wounded soldier lying in the woods after a great battle. I knelt beside him, and laid my hand upon his forehead, blackened with powder. His eye was bright and pleading; but his cheek was pallid, his breath came quick and hot, and a sharp, desolate moan told of some dagger-point near to the seat of life. With my sponge and water, bandages and cordial before his eye, I asked soothingly, "What can I do for you, brother?" "O, tell me of Christ," said he. "Show me Christ. Bring me close to the cross of Christ." Bandages and cordials are usually the first essentials to men wounded on battle-fields; but there are yet more vital things than these to the departing spirit. "Tell me of Christ." "Bring me close to the cross of Christ," is the earnest pleading of the awakened man, about to step into the unknown future. The soul is the vital part of man. Ten thousand sick and wounded soldiers would answer to-day the same words to the question, "What can I do for you, brother?" "O, tell me of Christ." Yes, the soldiers need more spiritual care.

How can you exercise that care over your brothers in the army and in hospitals? Either go in person and work as a Christian among them, or aid in supporting an army missionary, who shall devote himself to their spiritual welfare.

## A NATION EXTERMINATED.

For twenty-five or thirty years the noble Circassian race, inhabiting the mountainous region extending along the north-east coast of the Black Sea, has maintained an unequal strife with the whole power of the Russian Empire; but at last a letter from Constantinople informs us of the capitulation of Vardar, their last stronghold, and that the entire population is seeking an asylum in Turkey. In this connection a brief retrospect of the history of the Circassians may be timely. A Russian estimate a few years ago gave the whole population as about four hundred thousand; but as near as can be judged from the number of refugees now claiming the protection of the friendly government, something like one hundred thousand must have since perished in the desperate encounters which have crimsoned every valley of their mountain land.

Being warriors from choice, and agriculturists only from necessity, and always evincing a passionate attachment to their native rocks, the Russians have retired before them in many a contest. The struggle to effect their reduction has been unceasing since the year 1860, when Georgia was annexed to the dominion of the Czar; but it was not till 1823, when a chieftain named Kasi Molat aided by the youthful Shamyl, organized a formidable resistance. At the end of ten years Kasi was slain at Himri, which was taken by storm after every one of its defenders had perished.

The brave Shamyl was elected his successor, and continued the conflict with varying fortunes. He was one of the most remarkable men that the world has produced. Uniting in himself the characters of a warrior and a priest, he commanded the veneration, while he wielded the passions of his people. They loved, revered and obeyed him implicitly. His loss was their death blow, since from the day of his capture dates the downfall to final subjugation. Shamyl with his family, occupies a palace in Russia, still under military surveillance, but enjoying the prerogatives of a noble captive.

The scenes attending the arrival of the Circassian refugees on the shores of the Euxine, destitute and famishing, are described as exceedingly painful; and not less harrowing is the desperate frenzy with which they crowd a few transports sent to their rescue, choosing to risk a direful pestilence on shipboard rather than remain long with the hated oppressor. It is mentioned that out of six hundred who took passage on a steamer, only three hundred and seventy arrived at their destination. In Trebizond alone twenty-seven thousand of these wretched people have already sought shelter, and these are but the vanguard of three hundred thousand seeking transportation to the Turkish coast. So great is the demand for vessels that the Sultan contemplates disarming some of the men-of-war for employment in this service. A correspondent of the London Times at Constantinople says:

"I do not wish to excite unnecessary horror by a faithful description of the awful visitation which has fallen upon the Circassian race; indeed, no description, however minute and accurate, could convey a sense of the fearful sufferings of this now proscribed people; but I should be failing in

public duty if I did not put upon record, the dreadful calamity of which I have such abundant evidence. I have been appealed to, moreover, from every quarter, to give publicity to this awful state of things as a means of concentrating attention on a subject, the present and future importance of which is great, and in hope, also, that it may elicit some manifestations of public sympathy.

The Turkish government is doing all in its power to meet the pressing agency. The Sultan has given from his private purse the magnificent sum of \$250,000. Others give according to their ability. It also proposed to draft twenty thousand men into the army; and, as further relief, large numbers ultimately may be employed in the culture of cotton. So there is a fair prospect on the whole, after some delay of indescribable suffering, of finding a home among those who, though strangers, profess the same religious belief, and worship with their faces towards Mecca. The disaster which has thus plunged an entire nation into pauperism, with its concomitants of famine and disease, is suddenly aggravated by the suddenness and completeness of the overthrow. For the moment every resource is overpowered. History presents few such examples.

ONE THING TO MAKE FOR THE SANITARY COMMISSION.—The most dangerous of malarious diseases is chronic diarrhoea. Though the *materia medica* has been exhausted in experiments upon thousand of patients, no drug has yet been found that will baffle the persistence of this wasting complaint. There is one simple application, however, that has proved so beneficial in the English army in India, that it is stated, the surgeons have directed its use by all of the soldiers. It is merely a piece of flannel worn over the bowels next the skin. None but those who have tried this can form any idea of the relief which it produces. The dull pain and weakening sensation in the bowels vanish as if by magic. And the remedy, simple as it is, has been found the most efficient of any means that have yet been tried for the cure of the disease. The piece of flannel should be about a foot square, with a tape sewed across one edge, the ends extending a sufficient length to reach round the waist of the patient. It is not only good as a remedy, but is a most efficient preventive, and should be worn by all the soldiers who are located in malarious regions.

PROPOSED EXTINCTION OF SLAVERY IN BRAZIL.—At the late anniversary of the British and Foreign Anti-Slavery Society, the Chevalier de Almeida Portugal made some interesting statements concerning the state of slavery in the empire of Brazil.

He said the Brazilians were anxious to see slavery extinguished from their shores, and would embrace every opportunity and use every means in their power to this end. The government had been sincerely desirous of putting an end to the slave trade, and its cruisers had effectually abolished it. He said that in Brazil slavery never separated man and wife, as is done in America. While the slaves were not exactly their own masters, yet they had great liberties, and their comforts were, to some extent, studied. They were allowed to work in their own time in order to raise capital, which they could put to their own uses, and the master was quite willing to give them their freedom for a small trifle, and by so doing they brought to the slave the wish of working and employment of time. And as to education and the like, there were no distinctions of color; but if slaves became educated, they might rise. He knew a colored man in the naval department of Brazil, who raised himself up to the medical department. This showed that freedom was one of the first elements of the constitution of Brazil, and under such banners, no one could believe that they wish to keep on slavery, which was against the heart of any one who was at all actuated by the principles of religion.

There are three million slaves in that country, and the parliament is already occupied with the consideration of measures increasing the privileges of the slaves, looking to emancipation as early as the interests of the country will allow.—Independent.

## Correspondence.

## THE SINKING OF THE ALABAMA.

Bro. Litch—There was something connected with the destruction of this piratical vessel, which if not Providential, was, to say the least, remarkable. And, first, the coolness and fearlessness which characterized the men on board the Kearsage during the engagement. This was noticed by the pirate Semmes, who, it was stated, took his glass, and during the whole time of the fight watched the movements of his antagonist, and remarked that it was the coolest and most fearless transaction he ever saw. Another account stated that when the vessels were within a short distance of each other, the men on board the Kearsage after having fired a broadside, would mount the rail and cheer. An account from one of the men on board says, "We talked and laughed during the engagement." In the language of Job, they could say, "At destruction thou shalt laugh."

Another remarkable circumstance was, the few men who were hurt, considering the formidable foe with which they were contending. The Alabama was the pride of the English navy, and considered almost out of the power of the Federal Navy. And like the giant Goliath, seemed to stalk abroad, bidding defiance to the world; but the time came when she was to be met; and though her antagonist, perhaps, appeared in her sight as did David to Goliath, yet the God of Israel, who giveth the victory, gave strength, and wisdom, and courage to the men; and in one brief hour this terror of the deep received its fatal blow, and sunk to rise no more. The infidel and skeptic will probably say this is nothing worthy of praise

or honor to any, except the officers and men on board the ship; but the Christians will recognize the hand of an overruling Providence and can sing the song of deliverance. Praise the Lord, for his mercy endureth forever. "The horse and the rider hath he thrown into the deep."

Yours, &c., D. M. SMITH.  
FROM S. D. WHEELER.

Dear Bro. Litch—I never felt more as though the Herald was next to the Bible, that it must be sustained, and that it is a medium through which the voice of the "seers and prophets" of the Bible was sounding the glad news, that all of God's people of every clime should be ready to receive the cry of, Behold the Bridegroom cometh, &c. Although clouds and storm have beset its path, yet amid them all the Herald has ever kept its onward course, and to-day it will rank among the first of our religious papers. There is one super-excellent "trait," (if I may be allowed the expression), and that is, it has no advertisements of the vanities of earth, such as Fashionable Bonnets, Fashionable Hats, Hoods, Shawls, &c., &c.

Bro. Litch, what do you suppose the founder of Methodism would say if he should be resurrected and go into one of his new-fashioned churches in some of our big cities; (and they don't begin with some others.) I guess that old dusty disciple would be forthcoming. Was it a good thing then, why not now? How sad the heart feels to go into some of our churches and witness the sights that surround you on every side! What! tell one of God's children by their dress as they used to do? It can't be done. That is all outward now. Let us go to the inside work. "Out of the abundance of the heart, the mouth speaketh;" that is good logic. We'll mingle with them in their daily walk. Monday comes, meet them half a dozen times during the day; no sound that vibrates has come from them that day; and so the whole week passes. It didn't use to be so away back when we were boys. God's children knew each other then, by that ever vibrating cord which lives in all that draw sap and nourishment from the great Parent Stock—our Elder Brother, who said, "By this shall all men know ye are brethren" or disciples. How many times I have wished there was an old-fashioned church in every town that lived on the Hill—

"Where the heavenly rays of light Divine  
Dispell all doubt from every mind;  
Above the din of earth they dwell,  
Where they can hear the tinkling bell,  
Around the garments of their Priest,  
When he shall come to give them life."

S. D. WHEELER.  
Rockford, Ill.

## A VISIT AMONG THE ALLEGHANIES.

The Christian laborer frequently realizes  
"This is not my place of resting,  
Mine is a city yet to come;  
Onward to it I am hastening,  
On to my eternal home."

He is satisfied to know that the present age and world, are assigned for toil and conflict, and the age and world to come, will be for rest and glory. His chief aim, and highest joy are to imitate his Master whose entire life was a continued exhibition of unflinching faithfulness. Never weary in well-doing, he gives all diligence to accomplish the task assigned him. The performance of one duty prepares the way for another, and this to be continued until toil and care shall end. And this was our experience through all our mountain journeying.

Having taken the parting hand with dear friends at Benezet, and among the number, Bro. and Sister Moyer, whose duties called them back to Shippen, we gathered up our goods ready for departure on the morrow. Early in the morning of July 20th, we started on our journey. Leaving the hospitable home of Bro. Goff, five companions in labor and faith, wended our way towards our third appointed meeting in Cooper. Having travelled about twelve miles, we entered upon what are known as "the Green Woods," where the traveller bids adieu to human habitation until he journeys sixteen miles. The road, through a portion of this dreary region, is tolerably good, but another part is like some of Jeremiah's figs, "very bad." Out of one chuck-hole you get into another; from the second chuck-hole, you get on to a stump; over the stump, you come in contact with a rock; jostled over the rock you are brought up all standing against a log; safely delivered from these, you have the privilege of navigating among a lot of projecting roots; enough to endanger your carriage, and dislocate your limbs. And this repeated offender than I had patience to count. We advise our dyspeptic brethren in the ministry to take a journey through that region, as they will find it equal to a hard riding horse, and an admirable aid to imperfect digestion. Noon found us midway this wilderness, where finding a spring of water, we unhitched our horses and baited them, and spreading out the provision kind hands had prepared for us, we found cake, jerked and boiled venison, and pie, which we gratefully ate, and washed down with as much water as we could lap.

After our desert repast, we resumed our journey, but had not gone far, before we were overtaken by as severe a thunder-storm as our company had ever experienced. In uncovered carriages, umbrellas afforded but poor protection against a rain which came from the clouds in torrents. To say that we got wet, conveys but a faint idea of our condition; we were thoroughly drenched. We however, received our share of this abundant shower with the greater submission and satisfaction, because the thirsty and parched earth so greatly needed this mercy from heaven. Hungry, muddy, weary and wet, we hailed with grateful satisfaction, the kind Christian greeting we received at the hands of Sister Frank and daughters, of Clearfield, (Bro. F. being absent). The great Head of the Church, has graciously ordained, that amid this great moral waste, there shall be green spots, where Christian sympathy and hospitality shall relieve the weariness of the journey, and cause the servants of Christ to feel as Paul did when arriving at Appii Forum and the Three Taverns. "Thank God

and take courage." This we had frequent occasion to do in our mountain homes.

July 21st brought us a sunny day; and, arising invigorated and comforted, we were ready for our onward march; so taking leave of our kind hostess and family, we wended our way toward Cooper, where we arrived near sunset time, and found ourselves among a whole-hearted company of Christ's disciples. Some of us made it our home at Bro. Hughes', others at Bro. Swartz'. There was no difficulty in getting homes; the only difficulty was in complying with the request of friends to visit them. They almost loved and fed us to death. We soon found on arriving at Cooper, that the church was wide awake to the interests of the meeting appointed. To their praise be it said, they had made all necessary arrangements, and were ready for the work in which they were to engage. With feelings of deep emotion I visited the beautiful grove arranged for our meeting, and which had been consecrated as the spiritual birth place of Eld. W. H. Swartz, and many others who are now the ornaments of the Church of Messiah at Cooper.

Our meeting here commenced the 22d, with a good attendance and interest, which increased until its close, on the evening of the 29th. Brethren Gates, Hollen and the writer did the preaching. Sabbath was a most interesting day with us. The attendance and attention were all that could be desired. Impressions were made on that day not soon to be forgotten. Bro. and Sister Frank, of Clearfield, favored us with their presence at the Cooper meeting, and brought an invitation from some of the leading citizens of Clearfield to have us visit their place again, and proclaim the glad tidings of the kingdom. And this we may do at some future time, if the Lord will.

I would by no means omit to mention the very interesting Sabbath-school connected with the church at Cooper, which I had the privilege of addressing, Sabbath A. M. They have an efficient company of young, enterprising officers and teachers, who are doing a noble Christian work in educating the young. I expect to hear good news from the Sabbath-school in Cooper. They showed their interest in the Youth's Visitor by their list of subscribers and the assurance of an enlarged list. Bro. Jackson lives in the affections of this dear flock, as tangible evidences give proof. In the community, he is very highly esteemed for his work's sake. Pastor and people are most happily united together. The church at Cooper contemplate the purchase of about two acres of land adjoining their meeting-house, for grove and camp-meeting purposes; which will be one of the finest places in the country for such uses.

July 27th, Bro. Jackson and Guild started for Centre to see that all necessary arrangements were made for camp-meeting, while Bros. Gates, Hollen, and the writer remained at Clearfield, and continued the meeting through the day and evening. The A. M. was devoted to social services, and it was truly a heavenly sitting together in Christ Jesus. Although in the midst of harvest, the brethren left the harvest field to wait upon the Lord in his sanctuary, and most graciously did the Master meet with us. In the evening, Eld. Gates gave the concluding discourse, after which two presented themselves for prayers, and the meeting continued till a late hour.

We felt loth to leave this dear people at this time, being satisfied that a continuance of the meetings would result in a harvest of souls; but our appointed time was past, and we must meet other engagements; and so with sad, yet joyful hearts we concluded our most interesting meeting in Cooper.

L. OSLER.  
Lake Village, August 8, 1864.

## HOLINESS TO THE LORD.

Dear Bro. Litch—The Herald is still on its message of warning to a slumbering world. I am pleased ever with it; I receive it as a treasure. We have many great helps in these last days, thank the Lord; but the mighty current that is coursing through our world in these last days of awful peril, seem almost to have a magic influence, ready to engulf the unwary. No standing, unless we have a firm grasp of the arm of God. The Revelation says, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." The Word says, "Let patience have its perfect work, that ye may be entire, wanting nothing." Crowned with grace. Behold I come quickly, hold fast that which thou hast that no man take thy crown." O Lord, give thy poor servant an earnest Christianity; naught else will prevail in that great day.

There is a number here in Fond Du Lac, in the Methodist and other churches, that love the appearing of Jesus. We attended a camp-meeting in June. Soon after our arrival, I saw in front of the stand a large flag of our Union floating in the air. I thought of the sacredness of the place—my soul was moved; in a few hours there was a lone feast. I tried to speak in the fear of God. I told our ministers that God was a zealous God, and holiness to God should be inscribed on that banner. In a few hours, that same banner was sent up again with "Holiness to God," for its motto. I never witnessed a greater solemnity resting down upon God's people. Some gold was taken off, never to annoy the child of God more. I trust it is high time that these strange gods were put away from among us; as in the case of Jacob and his household. See the 5th verse.

Our presiding Elder and some more of our ministers, preach and pray about that glorious era, the hope of the Church in the past, and the earnest of the present. O, that the ministers of the Advent church, that I fear are sleeping at their post, may arouse from their lethargy. There does not seem to be that earnest effort as in apostolic times. Well, why not? Is not our case an urgent one? the great day of God Almighty just at hand; death doing its awful execution, by

the wholesale; heaven or hell awaits all. The King's business requires haste. If we were going on business for the kings of the earth, should we consult our own interest, or case? would we not perish our all?

"Soldiers of Christ, arise,  
And put your armor on!"  
"Stand then in his great might  
With all his strength endued;  
But take to arm you for the fight!"  
The panoply of God."

My dear brethren in the Lord, I feel great interest in this glorious cause you advocate. I became religious in childhood, sought and found the Lord, and used to read God's word with care. I learnt by his Word that when the Gospel was preached in all the world as a witness, then the end would come. As years have rolled on, I am being more confirmed that the "Judge standeth at the door." Now, in view of that momentous subject, and the day of death which must be near to me, if Jesus does not come quickly. Seventy years and some months, I have been a sojourner in this world of storms. Praise God, we are nearing the harbor. I have four children that are asleep in Jesus—that is, their body—which will come forth at the first resurrection. One dear one, his body found a grave on the Isle of Cuba. In his last letter he wrote home, he said, "All I want is to meet my Saviour face to face. It is all I want, that is all you want." I would like to write but must not give details now. The Lord has done much for me; I feel that sin has no dominion, praise the name of Jesus. It is not by works of righteousness that my poor hands have done, but through the merits of his grace abounding through the Son. The apostle says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Set your affections on things above, not on things of the earth, for ye are dead and your life is hid with Christ in God." I think entire consecration, with the experience of God's dear children on that subject, should have a prominent place in the Herald. This holiness to God, the soon-coming of Jesus, the living Apostle; I and others have longed to see something more specific in your columns. Bear with me, my dear brethren; it is a friend that calls; and he is his own that hears. My sentiments are known in our church. I am living in the third Western State. I have not hid my light under a bushel. I told our dear brethren, the preachers at camp-meeting, that the coming of Christ was the nucleus that the apostles revolved around. I asked them if they were wiser than the apostles? They gave such hearty responses I was humbled before the Lord. I trust some good at least was meant if not done.

My health is poor; I have feared results in trying to write these incoherent lines. This from a worn pilgrim.

CLARISSA HUGHES.  
Fond Du Lac, Wis., July 26, 1864.

## Obituary.

ABIGAIL WELLS. Died at Sugar Hill, July 22, 1864, in the 54th year of her age, Sister Abigail Wells, wife of Brother Artemas Wells; a severe loss and deep affliction to the family, as she was a faithful and good woman. May God sanctify the affliction to us all, and grant sustaining grace to all the afflicted. She was a great sufferer, but bore all with Christian patience. She loved the appearing of Christ, and cherished for many years the Advent faith, and rests in hope.

I. H. SHIPMAN.

## To Subscribers.

During the past year we have credited payments for the Herald on each subscriber's paper, or, where a single paper was sent to one office, on the wrapper, following the subscriber's name. But quite a number call for the old plan of crediting payments in the Herald on the reception of the money. It is less work for us to do so, and less expense, and accordingly we shall return to that plan, and as fast as we can, shall take the numbers from the names. Those subscribers who wish to know the exact state of their accounts, must set it down when acknowledged, or keep the paper containing it.

## DIRECTIONS FOR ASCERTAINING THE STATE OF THE ACCOUNT.

The number given in making the acknowledgment, is the whole number of the paper to which the money sent pays. The present whole number of this paper is 1210. If the number to which payment is made is less than this, subtracting it from the whole number will give the number of papers for which the subscriber owes. If the number to which payment is made is greater than the whole number of the paper, then subtract the whole number from the number to which payment is made, and the remainder will give the number of papers for which the subscriber has overpaid.

## RECEIPTS FOR THE HERALD.

Subscriber's Name.	Amount Paid.	No. Paid to.
Charles Symonds	\$1 00	1285
S. D. Wheeler	2 00	1204
W. C. Cooley	2 00	1260
Polly White	2 00	1280
E. G. Newton	1 00	1290
J. C. Tower	1 00	1258
Dr. F. Brown	1 00	1209
L. N. Briggs	1 00	1211
Clarissa Hodges	1 00	1204
S. G. Robinson	1 00	1280
Chloe Ann White	1 00	1284
Ann White	1 00	1218



## The Family Circle.

From the Boston Traveller.

## PRAYER FOR RAIN.

BY C. HENRY ST. JOHN.

O, for rain! the gentle rain!  
For the rushing, rattling, dripping rain!  
Let us pray!

O, to wake up in the night  
To the music of the rain;  
To its liquid fingers beating  
On the hot and dusty pane!

And to listen to the showers  
Through the dark and sultry hours  
Come and go!  
And to know

That the drooping little flowers  
Have not fixed their patient eyes  
On the barren, burning skies  
All in vain  
For the rain!

And to know that in the valley,  
In the forest and the plain,  
Are a thousand thousand famish'd things  
Rejoicing in the rain.

That the meadows will be seen  
In their lively of green,  
As though sweet May awhile  
Had returned again to smile!

And no more the shrunken reaper,  
Is through dusty channel creeping;  
But, with laughing wave is dimpled,  
To its mother-wave is leaping!

And to know this blessed night,  
There are hearts in humble trust  
Thanking Him who sends the rain  
On the evil and the just;

And that now from many an eye  
Are drops of gladness shed,  
On little lips that whisper'd last,  
"Our Father—daily bread!"

And to feel that on the morrow  
With the first flush of the day—  
What a cloud of anxious sorrow  
With the clouds will pass away!

For the rain, the gentle rain,  
For the sweet, refreshing rain,  
For the rushing, rattling, dripping rain  
Let us pray!

[Original.]

## The Conversational Historian,

A GENERAL SYNOPSIS OF  
Ancient and Modern Empires, Kingdoms and States.BY NATHANIEL BROWN,  
Author of Essays on Education.

[Copyright secured.]

## CHAPTER XCIX.

England—continued.

Who succeeded Henry II. in the throne?  
Richard, the lion-hearted.  
What can you say of Richard?  
He was warlike and heroic; he was generous, aspiring, overbearing and cruel. He succeeded his father, 1189 A. C.

Did he have foreign wars?  
He was for several years engaged in the Crusades, and warred with Philip, king of France.

Who succeeded Richard?  
John, his brother, in the year 1199 A. C.

What was his surname?  
He was surnamed "Lack-land," because he lost his French possessions.

Was the Pope his enemy?  
The Pope excommunicated John, and placed his kingdom under an interdict. John was humbled! He held his kingdom tributary to the "Holy See!" When he paid the first tribute to the Pope's legate, Pandulf, he, in the haughtiness of his power, trampled on the money.

How did the barons and nobles act in view of the humiliation of the kingdom?  
They demanded of John the ratification of a charter of privileges, once granted by Henry I.

Was the king willing to grant it?  
Not at first; but being prompted to it by the sword of his people, he reluctantly signed the "Magna Charta."

When was this great Charter signed?  
On the 19th of June, 1215 A. C.

What is said of this great Charter?  
It is called the great charter of English liberty.

What was the character of John?  
He was a tyrant and coward. He was trifling, licentious, deceptive and ungrateful to every body but the Pope; and yet it is doubted, whether the "man of sin" himself could save poor John's soul from the fires of purgatory!

Who succeeded John?  
His son, Henry III., in the year 1216 A. C., when he was but nine years of age.

Who was appointed regent or protector?  
The Earl of Pembroke.

What kind of a monarch was Henry III.?  
He was not to be trusted—he was weak-minded and an oppressor.

Was his reign peaceable?  
His reign was contentious, bloody and protracted.

Did any of the nobles attempt to depose the king?  
The Earl of Leicester did, and in a battle took Henry and his son Edward prisoners; but on the release of Edward by the Parliament, he raised an army, gained the battle of Evesham, where Leicester was killed, and reinstated his father on his throne.

How long did Henry III. reign?  
Some more than fifty-five years.

Did King John fawn to the Papal See?  
Yes.

His humiliation was ridiculous.

Was he principal to the death of his nephew, Arthur?  
He was so, or if not, he caused his death.

Was Henry III. a fawning sycophant of Rome?  
He had made an oath to support the barons of his realm, and then applied to Rome to be absolved from his oath, and the spurious Vicar of Christ granted him absolution.

## CHAPTER C.

England—Edward I.

Who ascended the throne on the death of Henry III.?  
Edward, son of Henry, and surnamed "Longshanks," in the year 1272 A. C.

What measures did Edward adopt to rectify the errors of his father's administration?  
The Jews had been accused of adulterating the coin, and Edward finding them guilty, confiscated their property, and some of them lost their lives. He subdued the Welsh in 1283 A. C. He had a son born in Wales; he made him their prince, and from that day to this, the heir apparent to the English throne has the title, "Prince of Wales." Edward subdued nearly all Scotland, a land remarkable for its brilliant annals.

What was Scotland called anciently?  
Caledonia, which signifies a forest, or that which is mountainous. Subsequently Scotia; now Scotland.

What historical facts are worthy of notice?  
In the reign of Malcolm III., there were long wars between him and William the Conqueror, and his son, William Rufus. Malcolm, by defeating Macbeth, the murderer of his father, Duncan, ascended the throne of Scotland 1057 A. C. Alexander and David subsequently, in their wars with England, sustained the glory of Scotland's military fame. William, the Lion, however, was captured by Henry II. Scotland then did homage to England, until released by Richard. Afterwards Alexander III. dying without a male heir, Bruce and Baliol, descendants of David I. by the female line, contended for the crown. Edward, the English monarch, on the ground of feudal sovereignty, confirmed the crown to Baliol, and required him to acknowledge the supremacy of England; but Baliol rebelled, and Edward overthrew him with terrible slaughter in the battle of Dunbar.

When did the war that Edward waged against Scotland terminate?  
It continued for the long period of seventy years; in which time the blood of both nations was shed like water. Edward twice defeated the Scots, and twice did the Scots reassert their liberties under the immortals Wallace and Bruce.

What then did Edward do?  
He prepared to invade Scotland the third time but was taken sick and died, and was interred in Westminster Abbey.

What became of Wallace?  
He had been taken prisoner and executed on Tower-hill. But Robert Bruce, the grand-son of Bruce who was the compeer of Baliol, restored the military glory of Scotland; expelled the English, and with the greatest enthusiasm was crowned king of Scotland 1306 A. C.

Did the Pope declare to Edward that the allegiance of his subjects to the Holy See was paramount to their civil obligations to him?  
It was so; and Edward in turn ceased to protect the harlot's children. He declared that those who would not support the civil power, could not be protected by it.

From the Sabbath Recorder.

## The Koran,

AND THE

TURKISH GOVERNMENT AS FOUNDED UPON IT.

CHAPTER I.

Before Mahomet.

No one can rightly understand the moral, social, political, or religious condition of the Moslems, unless he has attentively studied the life and character of Mahomet, and become thoroughly acquainted with the doctrines and spirit of the Koran.

The religion of the Arabs, before the time of Mahomet, or in what is called by the Moslems "the state of ignorance," was principally Sabianism. This term took its rise from Sabi, one of the sons of Seth, whose sepulchre is supposed to be in one of the pyramids of Egypt. The Sabians worshipped one God, but they intermixed with this worship the adoration of stars, and of the spirits or angels who were supposed to inhabit them, and who governed the world under the direction of the one supreme Being. They believed that the souls of the wicked would be punished for 9000 ages; at the expiration of which time they would be pardoned. The only part of the Scriptures which they possessed was the book of Psalms, for which they had a great reverence; and the book of Seth, which was rather a moral than a theological treatise. The Sabians were admitted by Mahomet among the *Kutabi*, or the people to whom the Scriptures had been given; and were tolerated, on paying tribute.

Besides a multitude of idols of higher rank, the Arabs had their Lares, or household Gods; and their lesser divinities, of which there were no less than 360, or one for every day of the year. Several of their idols were

nothing but unhewn stones, which they had at first carried from the territory of Mecca as memorials, but to which they afterwards paid divine homage. Some of the Arab tribes believed neither in the Creator, nor in the resurrection, but referred all things to chance, or nature. Others believed in metempsychosis, that is, that the souls of men after death, pass into the bodies of the lower animals. These, and many kindred superstitions, were abolished by Mahomet; for which, if for nothing else, he deserves the thanks of mankind.

The Persians, before the time of Mahomet, were of the Magian religion, and the prophet introduced many of their tenets into his own religious tenets and practices of the Magians have been so well, and so often described, that it is only necessary to allude to them here, as one of the superstitions which Mahomet believed it his mission to destroy.

After the terrible destruction of Jerusalem by the Romans, very many Jews fled to Arabia, and there became very powerful, even occupying towns and fortresses. But the Jewish religion had existed there long before the destruction of Jerusalem; and we have accounts of the Jews in Arabia at least 700 years before the time of Mahomet. In the 85th chapter of the Koran, they are referred to as persecuting the Christians by throwing them into pits filled with fire.

Christianity existed in Arabia long before the time of Mahomet; in Galatians 1: 17, St. Paul says, "Neither went I up to Jerusalem to them who were apostles before me; but I went into Arabia, and returned again to Damascus." About 70 years before Mahomet, a bigoted Jew named Dhu Nowas, at that time King of Yaman, persecuted the Christians in the most cruel manner; and the King of Ethiopia sent forces to assist them. The Jews were defeated, and the cruel King was driven into the sea and drowned. It was about this time that many Jews were converted by the following miracle:

"The Jews of Hamgar challenged the Christians of a neighboring town to a public discussion of the principles of their religion. The discussion having continued for three days, and the Jews being unable to answer the arguments of their opponents, they at length cried out, 'Show us your Christ, then, and we will become Christians.' Whereupon, after a terrible storm of thunder and lightning, Jesus Christ appeared in the air, surrounded with glory, and spake these words to the multitude, 'Behold, I appear to you in your sight—I who was crucified by your ancestors.' After which the cloud concealed him from their sight. The Christians cried out, 'Kyrie Eleison.' 'The Lord have mercy on us;' but the Jews were stricken blind; and recovered not until they were all baptized."

[To be continued.]

In ancient days the precept was "Know thyself." In modern times it has been supplanted by the far more fashionable maxim, "Know thy neighbor and everything about him."

The man who gave rubber boots to women did more to elevate woman than all the theorists, male or female, that were ever born.

[Original.]

## ITALIAN CORRESPONDENCE.

La Tour, near Pinerolo, via Turin, July 7, 1864.

Dear Bro. Litch, and all Brethren and Sisters in Christ Jesus!—It is with deep gratitude to my kind heavenly Father, who has brought us to our place of destination in safety, that I write you my first letter from La Tour, Italy, which place we have chosen as our home for the present. We left London for Italy the 30th of June. It seemed a waste of time and money to remain there any longer; and I longed to commence my missionary work in this field, to which I feel called of God. I was enabled to leave so soon through the kind donation of English brethren and sisters to the amount of £15, 7s, 6d., viz: Bro. R. Robertson, London, £8 6s., Bro. J. Curry, Liverpool, £3, Brethren and Sisters of Leeds, through Bro. C. A. Thorp, £5, 12s., 6d., and Sister J. Templeton, Limerick, £1. As we left England sooner than we expected when I wrote my letter of the 8th of June, to be able to do, I thought it best to write again from London, but to save the expense of postage in the hard times and write from Italy.

We were compelled to stop in Paris thirty hours, and had the privilege of meeting there an honorable and very dear Polish friend, who was a brother exile in London when we left that city for the United States thirteen years ago. We came via Macon, Chambers and Mount Cenis to Turin and enjoyed the magnificent mountain scenery very much. We rode by cars several hours through a lovely valley with mountains on either side, sometimes very close and high, sometimes more distant, always charming, till we came to the little village of St. Michael, where we changed cars for diligence and began to ascend the mountain. We were very comfortably seated, and our ride over a road, hard and smooth, through a vale in the mountains that seems to have been formed expressly as a means of communication, and for the enjoyment of those who can appreciate the wonderful works of God. The ascent for three hours is not rapid. Hamlets are frequent, and the sides of the mountain, which are cultivated wherever it seems possible, look green and smiling, the beauty of the scene being much enhanced by the torrents of pure crystal water that fell from the

mountain stages to the valley beneath. We left St. Michael with six horses, but after riding five hours we stopped a half-hour, and a fresh team consisting of two large horses and twelve powerful mules was substituted, and in three hours more we were at the top of the mountain, on which is a custom house. It is the dividing line between France and Italy.

It was midnight. The mules were taken off, and with the two horses we made a rapid but safe descent to the little village of Tusa, where we submitted to examination, but our passports were not demanded. From Tusa we took cars again and came via Turin to Inavola, a city of thirty thousand inhabitants, a short distance south-east of Turin, where we had intended to stop. But after conversation with two French Waldenses we concluded to come to this place, ten miles further, which we reached at ten o'clock at night, and were glad to stop, being travel-worn and very weary. I requested to be taken to a hotel kept by a Protestant. On entering I introduced myself to the landlord and his wife, French Waldenses, and told them of our circumstances; that I was a missionary from the United States, and that during our long journey we had expended our means so that I had but one dollar in my pocket. They manifested for us much Christian sympathy, and very kindly offered their service and credit as we needed. They assisted us in finding temporary lodgings at twenty francs per month, and let me have indispensable furniture for the present. I have spoken with several of the inhabitants upon the coming of Christ and been listened to with much eagerness. At present I can only say that this is a small place containing some 3,000 inhabitants. It has three churches, two French Protestants (Presbyterians), with but one pastor and a college with eight professors, also a school for girls and one Catholic church. I find the inhabitants as I have seen them, very kind, simple-hearted people and quite intelligent. They receive me with the greatest kindness. And I judge by present appearances that the field of labor is very extensive. I have already received an invitation from a gentleman who lives near Milan, to spend a month or two with him next November and give a lecture every evening in his house. May God in his mercy bless this mission. Dear brothers and sisters, pray for us, that we may have all needed wisdom for this great work, and please consider our critical position here: on credit, among strangers, who observe us very closely, and generously send us soon as possible, means with which we can pay our debts and establish ourselves comfortably. God bless you all.

Your faithful servant and brother, waiting for the kingdom.

M. B. CZECHOWSKI.

## Notices.

## GROVE MEETING.

There will be a grove meeting (D. V.) in the town of Rile, Co., St. Clair B. Michigan, five miles from Memphis, eleven miles from Ridgeway Station on Grand Trunk Railroad. The meeting will be held in what is generally called "John Lomis' neighborhood." Meeting will commence on Friday, August 19th, and continue over the Sabbath, and as much longer as is thought profitable. Elds. B. S. Reynolds, D. W. Fuller and others, are expected to attend the meeting to preach the word. We should be glad to have as many of our ministering brethren as conveniently can, to attend this meeting, from all parts of the States and Canada; and also our lay brethren and sisters. Come, brethren and sisters, one and all, to this feast of the Lord, and let us work for the salvation of souls and the glory of God. Time is short, and what we do must be done quickly. Soon the Lord will come and the door of mercy will be closed, and poor sinners lost. Let us therefore do all we can to save souls before the Lord shall rise up to shut to the door. There will be ample provision made for all that come.

In behalf of the church.

J. B. SIMPSON.

Evangelical Advent Conference.

The 24th Annual Meeting of this Conference will be held (Lord willing) at Providence, R. I., commencing Tuesday Evening, October 11th, and continue over the following Sabbath. The Annual Sermon before the Conference will be delivered Tuesday Evening, at 7½ o'clock, by Rev. O. R. Fassett, of Boston.

Particulars hereafter. For Committee.

## A. M. Association.

ANNUAL MEETING.

The Annual Meeting of the American Millennial Association will be held at Providence, R. I., on Wednesday, October 12th, 1864. And also the Quarterly Meeting of the Standing Committee, at the same date and place.

JOSIAH LITCH, Pres.

Lord willing, we purpose commencing a meeting at Sugar Hill, N. H., August 26th, and continue over the Sabbath. We hope the friends in this region will rally to this meeting, designed for the edification of the saints, and the salvation of man. "Brethren be diligent, the Lord is at hand."

Elders Osler and Bundy will be present.

I. H. SHIPMAN.

REMOVAL.—Messiah's Church (Evangelical Advent) in New York, on and after May 8, will (D. V.) worship in their Chapel, at No. 7 Seventh Avenue, between Greenwich Avenue and Twelfth Street. Services every Sabbath at 7½ A. M. and 3 and 7½ P. M.—The prayerful support and cooperation of all Christians is solicited.

Friends desiring to communicate with me will please address me, during August, at Lake Village, N. H.

L. OSLER.

ELDER D. T. TAYLOR'S P. O. address is Rouses' Point, N. Y.

My address for the present will be 28 Greenwich Avenue, New York City, care Wm. L. Van Derzee, or M. B. LANNING.

## Advertisements.

## For Sale at this Office.

Title	Price.	Postage
Memoirs of Miller,	\$1.00	20 cts
Time of the End,	1.00	20
The Christian Lyre,	.75	12
Voice of the Church,	.80	16
Baxter's Inheritance,	.75	16
Baxter's Napoleon,	.75	12
Messiah's Throne,	.75	12
Army of the Great King, 25 and 40	8	
Spiritualism versus Christianity,	75	16
Night of Weeping,	.50	8
Sighe's Times, by H. D. H., 1.00	16	
Zethar, a Poem, by B. L.	.75	12
Bound Tracts, Second Volume,	25	8
Ten Virgins, by Seiss,	75	12
Last Times,	1.25	24
Great Confederation,	.15	2
Should Christians Fight?	.10	2
Historical Prefigurings of the Kingdom,	.6	2
Thurman's Bible Chronology,	1.50	24

DR. LITCH'S

## Anti-Bilious Physic

Is a gentle laxative, and most effective regulator of the stomach and bowels. No better.

## Family Medicine

Is before the public, and no family should be without it. A small dose, a tea or table-spoonful will correct the digestive organs, and clear the head of unpleasant feelings, or pain, in a few minutes. It is usually

Break up a Fresh Cold in One Night, and subdue a Fever in its first attacks with great facility. Those who have used it for years prize it most highly, and would not be without it in the house. It is

An Invaluable Remedy for Fever and Ague, Liver Complaint, Dyspepsia, Dropsy, and Diseases of the Kidneys generally.

Having been urged by several who have proved its value, to bring it more prominently before the public, we would say that we have arranged to have it still just as useful, and sold, whole and in part, at 127 North 11th Street, Philadelphia. Orders from that section should be addressed there.

For sale at this Office, and by THOMAS BARSTOW, Bldg. Street, Providence, R. I.

Price.—Six ounce bottles, 38 cents. Other sizes in proportion. Dealers supplied on liberal terms. 175

## Premiums for Subscribers.

We make the following offer:—For each new subscriber paying two dollars for one year, in advance, FIFTY CENTS: payable in any of the following Books or any Tracts. Thus the person sending one hundred subscribers, will obtain a handsome Religious Library.

Books.	Price.	Postage
Memoirs of William Miller,	\$1.00	20 cts.
Time of the End,	1.00	20
Voice of the Church,	1.00	20
Messiah's Throne and Millennial	.75	12
Saints' Inheritance,	.75	12
Daniels on Spiritualism,	.75	12
Seiss's Last Times,	1.25	20
The Kingdom which shall not be	1.00	20
Destroyed,	1.00	20
The Sealed Book of Daniel Opened,	1.00	20
do. do. in paper covers,	1.12	10
Baxter's Napoleon,	.60	12
Pocket Hark, plain	.09	12
gilt,	.12	12
Cruden's Condensed Concordance,	1.50	40
Miller's Life of Trust,	1.50	24
Orrok's Army of the Great King,	1.50	24
plain, 25 cts.; gilt,	40	8

For the

THE LORD'S COMING A GREAT PRACTICAL DOCTRINE. By Rev. M. B. C. Seiss, D. D. This tract was written by a minister of the Church of England, who has done good service to his country by writing several tracts on the subject of Christ's second advent. But among them all, none are so powerful and instructive as this. It is a rich treasure, and should be scattered. Price, 25 cents; postage 12 cts.

THE WONDERFUL CONFEDERATION: or the Empire of Evil. A Discourse on Ephesians 6: 12. By Joseph A. Seiss, D. D.

We have before spoken of this discourse, but we fear our readers have not yet read it. It is a sermon, in text quoted as its foundation is in itself a sermon. It presents such a view of our invisible, secret, sworn, and deadly enemy, Satan, and his evil angels, as is rarely to be met with in any other tract. It is a rich treasure, and should be scattered. Price, 25 cents; postage 12 cts.

THE WONDERFUL CONFEDERATION: or the Empire of Evil. A Discourse on Ephesians 6: 12. By Joseph A. Seiss, D. D.

We have before spoken of this discourse, but we fear our readers have not yet read it. It is a sermon, in text quoted as its foundation is in itself a sermon. It presents such a view of our invisible, secret, sworn, and deadly enemy, Satan, and his evil angels, as is rarely to be met with in any other tract. It is a rich treasure, and should be scattered. Price, 25 cents; postage 12 cts.

THE WONDERFUL CONFEDERATION: or the Empire of Evil. A Discourse on Ephesians 6: 12. By Joseph A. Seiss, D. D.

We have before spoken of this discourse, but we fear our readers have not yet read it. It is a sermon, in text quoted as its foundation is in itself a sermon. It presents such a view of our invisible, secret, sworn, and deadly enemy, Satan, and his evil angels, as is rarely to be met with in any other tract. It is a rich treasure, and should be scattered. Price, 25 cents; postage 12 cts.

THE WONDERFUL CONFEDERATION: or the Empire of Evil. A Discourse on Ephesians 6: 12. By Joseph A. Seiss, D. D.

We have before spoken of this discourse, but we fear our readers have not yet read it. It is a sermon, in text quoted as its foundation is in itself a sermon. It presents such a view of our invisible, secret, sworn, and deadly enemy, Satan, and his evil angels, as is rarely to be met with in any other tract. It is a rich treasure, and should be scattered. Price, 25 cents; postage 12 cts.

THE WONDERFUL CONFEDERATION: or the Empire of Evil. A Discourse on Ephesians 6: 12. By Joseph A. Seiss, D. D.

We have before spoken of this discourse, but we fear our readers have not yet read it. It is a sermon, in text quoted as its foundation is in itself a sermon. It presents such a view of our invisible, secret, sworn, and deadly enemy, Satan, and his evil angels, as is rarely to be met with in any other tract. It is a rich treasure, and should be scattered. Price, 25 cents; postage 12 cts.

THE WONDERFUL CONFEDERATION: or the Empire of Evil. A Discourse on Ephesians 6: 12. By Joseph A. Seiss, D. D.

We have before spoken of this discourse, but we fear our readers have not yet read it. It is a sermon, in text quoted as its foundation is in itself a sermon. It presents such a view of our invisible, secret, sworn, and deadly enemy, Satan, and his evil angels, as is rarely to be met with in any other tract. It is a rich treasure, and should be scattered. Price, 25 cents; postage 12 cts.

THE WONDERFUL CONFEDERATION: or the Empire of Evil. A Discourse on Ephesians 6: 12. By Joseph A. Seiss, D. D.

We have before spoken of this discourse, but we fear our readers have not yet read it. It is a sermon, in text quoted as its foundation is in itself a sermon. It presents such a view of our invisible, secret, sworn, and deadly enemy, Satan, and his evil angels, as is rarely to be met with in any other tract. It is a rich treasure, and should be scattered. Price, 25 cents; postage 12 cts.

THE WONDERFUL CONFEDERATION: or the Empire of Evil. A Discourse on Ephesians 6: 12. By Joseph A. Seiss, D. D.

We have before spoken of this discourse, but we fear our readers have not yet read it. It is a sermon, in text quoted as its foundation is in itself a sermon. It presents such a view of our invisible, secret, sworn, and deadly enemy, Satan, and his evil angels, as is rarely to be met with in any other tract. It is a rich treasure, and should be scattered. Price, 25 cents; postage 12 cts.

THE WONDERFUL CONFEDERATION: or the Empire of Evil. A Discourse on Ephesians 6: 12. By Joseph A. Seiss, D. D.

We have before spoken of this discourse, but we fear our readers have not yet read it. It is a sermon, in text quoted as its foundation is in itself a sermon. It presents such a view of our invisible, secret, sworn, and deadly enemy, Satan, and his evil angels, as is rarely to be met with in any other tract. It is a rich treasure, and should be scattered. Price, 25 cents; postage 12 cts.

THE WONDERFUL CONFEDERATION: or the Empire of Evil. A Discourse on Ephesians 6: 12. By Joseph A. Seiss, D. D.

We have before spoken of this discourse, but we fear our readers have not yet read it. It is a sermon, in text quoted as its foundation is in itself a sermon. It presents such a view of our invisible, secret, sworn, and deadly enemy, Satan, and his evil angels, as is rarely to be met with



# The Advent Herald

"Behold, I come quickly."

"Occupy till I come."

PUBLISHED BY THE AMERICAN MILLENNIAL ASSOCIATION

WHOLE NO. 1212.

BOSTON, TUESDAY, AUGUST 23, 1864.



pression was made. Sabbath dawned in loveliness upon us, to the joy of many hearts. The morning prayer-meeting was a meeting of unusual interest. There was more than usual talent displayed on the part of a number who participated in the services; and the words spoken were accompanied with a Divine friction.

The numbers gathered at the preaching service were more than could be accommodated by the seats provided; but all conducted themselves with the utmost propriety, and respectful attention was paid to the word spoken.

The writer addressed the congregations A. M. and P. M., and the candor and interest manifested made it a pleasant service to the speaker. Before the time for the evening service, there was a shower, which prevented many from attending that otherwise would; nevertheless, the seats were nearly filled with those anxious to hear the words

The onward movement amongst the Jews, and respecting the Jews, to which your Committee alluded in their last report, is steadily progressing.

Jerusalem is uppermost in the minds of all orthodox Jews, who form still the great mass of the Jewish nation.

Besides the almshouses, hospitals, and abodes for Jewish pilgrims which have been built and are being builded, a large synagogue has been erected in the course of last year at the foot of Mount Zion. Rab- bies have been sent out into all parts of the world to collect funds for the completion of this synagogue; anticipating that a town will spring up in the vicinity of the new temple, because they believe there is prophetic warrant in Scripture that on this spot the New Jerusalem, the Holy City, is to be re-established.

On the Continent they have formed a society whose object is to colonise Palestine

Nevertheless, whether they belong to the one or the other party, they are all still without Christ, and consequently without the Way, the Truth, and the Life, and without hope in the world. If proof were wanted for such an assertion, we might refer to the following:

At the recent death of a highly respected Jewish lady, her husband sent to each of the fifty synagogues in the kingdom twenty pounds, with the request to offer up prayer for the repose of the soul of his deceased and much lamented partner in life.

Is it, therefore, not a Christian duty to proclaim the good tidings of salvation through Christ Jesus our Lord, to these poor lost sheep of the house of Israel? especially as there is so much access to them, and daily new openings for missionary exertions.

Your Committee have endeavored to do so, so far as they were enabled by God's

pute as to the fact of the millennium being close upon us, whatever it may be. For all who think on the subject at all, see that the days of Rome, the fourth empire of prophecy are nearly full. And if the personal pre-millennial advent is true, it is a dreadful error to teach the church that they are about to emerge into a splendid state and period of worldly glory, while the judgment of the day of Christ is just upon them. Infidelity is rampant, and no system of theological teaching can stem the torrent but that which plants its foot on the faithful and sure word of prophecy. As a safeguard to Christians, we regard the doctrine of the personal reign of Christ as a necessity of the times; and that it is the solemn duty of all who hold it to stand up for the truth every where and under all circumstances. Combination, united, concentrated action in this cause as in all others, is important; for however small an individual may feel, or be in himself, united

many households of like faith. It is a strong and admirable mind indeed, which, nursed in error, has the courage and heroism to begin its own emancipation. It requires more courage to think differently from the multitude, than it does to fight them. The first hero, therefore, was not he who made the first conquest, but he who uttered the first doubt.

**LIBERTY OF CONSCIENCE IN ALGERIA.**

A judgment of considerable importance has just been given in a trial before the Disciplinary Council of Tlemcem, in Algeria. The question was whether Jewish and Protestant National Guards in the colony could be forced to take part in Catholic religious ceremonies. Sixty men belonging to the National Guard or militia of Tlemcem, among whom were a Protestant and some Jews, were recently ordered to participate in



stead of entering some one company, regiment or corps in Christ's army, they are mere stragglers, of no use to any one, and are very liable to be cut off. They own no responsibility, they acknowledge no oversight. They live by themselves and to themselves. They have no growth, no enlargement, and it is owing to the singular mercy of God that they do not at once lose all Christian character and hope. If all were like them, there would soon be no church, no ordinances, no believers, no religion on earth. Alas, for the religious gipsies. May God give them the grace of repentance, and bring them to a better mind and a better life.

## NEW PUBLICATIONS.

Just issued, in paper covers, the Fourth Edition of "A Treatise on the 21st and 25th Chapters of Matthew showing the Fulfillment of most of the Predictions of Christ, by Copious Extracts from History; consequently, that the Gentile Times are nearly Ended, and that the Kingdom of God is soon to Come." By T. C. Wells. For sale at this office.

THE VINDICATION—This is a rich and soul-stirring vindication of the Advent faith against the charge that it tends to discourage missionary effort. And shows that it is a great incentive to Christian activity. Price 25 cents per hundred.

## News of the Week.

## WAR NEWS.

General Grant's recent fight on the north bank of James River will be officially known as the battle of Deep Run, and has resulted in securing for the Union troops the command of three principal thoroughfares running into Richmond. At last accounts Gen. Hancock's corps had reached Fair Oaks. The details of the fighting since Sunday present no features calling for particular mention beyond that already given by telegraph. The rebel Gen. Chamberlain was killed while endeavoring to rally his troops. An account says that when the head of our charging column was close upon the rear of the flying fugitives he was seen almost alone upon the field, where his men had deserted him while he was trying to rally them. It was an exciting scene—the column of our cavalry dashing forward on the field, the rebels retreating, and their General at the post of danger, attempting to inspire them with his own courage and high sense of military honor. But a bullet soon killed his horse, and another pierced the breast of the youthful General.

Gen. Sherman, it appears by accounts from correspondents of Western papers, has been engaged in moving his army around, so that it now rests within shelling distance of the Macon road. In these operations he has met with some considerable opposition, which has not been overcome without considerable fighting, the principal engagement being at Utopy Creek. Gen. Sherman's lines are now fourteen miles long, and each part is represented to be so strong that it cannot easily be broken by assault. A movement on the 7th inst. forced back the rebel left, a movement of considerable importance, as it is outflanking the rebels at Atlanta, and makes the situation almost identical with that at Kenesaw Mountain, when Johnston retreated. If Gen. Sherman continues to drive in the rebel left, he shortens his line, and presently will command the Macon road, the possession of which will very soon give him Atlanta.

In reference to the military situation in the Shenandoah Valley, it appears that the report of Sheridan's retreat to Winchester was incorrect. On the contrary, he is still pushing up the valley, and in every encounter thus far, from Winchester to beyond Strasburg, has driven Early's forces before him. There is no reason to believe that any considerable reinforcements have reached Early. Longstreet and Hill's corps, which have been reported as being detached by Lee and sent from Petersburg for that purpose, are shown by the operations on the north side of the James river to be still in Gen. Grant's front. It is probable that a portion of Longstreet's corps had been ordered to the valley, but the recent unexpected movement caused the order to be countermanded. Under the direction of Gen. Sheridan everything is progressing favorably in the Middle Department, and no fears need be entertained of an invasion of Maryland and Pennsylvania while he remains in command of that region.

The opinion among the members of the Court of Inquiry into the failure before Petersburg is, that too much was taken for granted. There was gross neglect, but Gen. Burnside will probably not be adjudged the guilty party. This officer will hardly resume the command of his old corps.

The New York Herald says: "Facts within our own knowledge assist the inference that we draw from the Southern utterances, and like it point to the fact that Lee's resistance is well nigh done with. His army is fought to pieces. It does not stand for a moment where it has not every advantage of position in its favor. Never until now did Lee, when he had once taken the field, remain for thirty days in the presence of an enemy without an assumption of the offensive. He assaulted Grant's line as soon as Grant was over the Rapidan, and has always fought in that way hitherto. But now he has made no attempt to strike since the first days of June, and even then, his blow was delivered with such a want of intention that a very great blunder on our part did not give him a tangible result. He does not strike now because he has not the power. It is a bare question with him how long he can endure, and he has his resources to stretch out the time."

## MISCELLANEOUS BUDGET.

He is an excellent accountant who can cast up, correctly, the sum of his own errors. When is the best time to prune trees? From the last of June to the last of August. Industry and economy will get rich while sagacity and intrigue are laying their plans. A foolish nostrum for a preventative against worms and caterpillars: Bore a hole

in the trunk of the tree deep enough to reach its centre, then fill the hole with sulphur, and plug it up tight. Soon the sulphur will spread through the entire branches, and the insects will speedily disappear. Sulphur cannot enter into the circulation of a tree, and so spread through the branches, because it is insoluble in water or vegetable sap.

Simple rule for casting interest for days at six per cent: Multiply the number of dollars by the number of days and divide the product by six. The quotient is the interest in mills.

Recipe for spiced currants: Five lbs. of currants picked from the stems; four lbs. sugar; one pint of vinegar; two table spoonsful of ground cinnamon. Boil slowly for two hours.

He who says what he likes, must expect to hear what he does not like.

Which is the most profitable, a poor cow or a good one? Judging from the fact that much the larger proportion of cows kept by the majority of the farmers are poor ones, (and who should know better than they?) the answer would be in favor of keeping poor cows.

You cannot prevent clouds from rising and tempests from raging out of doors, but within you may secure unbroken calm and endless sunshine.

The number of slaves owned by church members at the South before the war commenced, was about as follows: Ministers and members of the Methodist Church, South and North, owned 219,000 slaves; the Baptists do, 125,000; the Reformed Baptists 101,000; the Presbyterians, old and new school, 77,000; the Episcopalians 88,500; all other denominations 55,000—the Congregationalist and Advent Churches are as bodies free. Total, 600,000.

If you wish to expel flies from a room, hang up a bunch of the plantain or flaxwort plant after it has been dipped in milk. A mixture of equal quantities of strong cheese and powdered spicils is a remedy for rats and mice, they are exceedingly fond of it, and it is safe because it is innocuous to man.

Good counsel has no price.

Eye water: Two ounces of red raspberry leaves; four ounces baberry-root bark; boil them in two quarts of rain water down to one quart. When this is strained and settled, add one third of the tincture of lobelia. The lobelia must not be boiled, but tinctured. To do this fill a bottle with lobelia herb, then add as much alcohol and water, half of each, as it will contain, and shake it daily for ten days. Directions for use: Moisten the eye with rain water, then with a soft cloth or the finger saturated with the eye water, wet the lids so that some of it will go into the eye. This is an excellent eye water.

True joy, hath no end;  
True life, liveth forever;  
True health, God doth send;  
True love, changeeth never.

CONTRIBUTOR.

## COL. JACQUES AT RICHMOND.

Our readers will be interested to see the report of Col. Jacques' visit to Richmond, and his interview with President Davis. It seems that there is still small hope for speedy peace; but yet the hearts of all men are in God's hand, and he can turn even as the rivers of water are turned. The cry and spirit of peace are abroad. Our only hope and trust to stay the tide of war is in God: Let all who believe in God pray for it. Mr. Davis said:

"I am glad to see you, gentlemen. You are very welcome to Richmond."

His manner put me entirely at my ease—the Colonel would be at his if he stood before Caesar—and I replied:

"We thank you, Mr. Davis. It is not often you meet men of our clothes, and our principles, in Richmond."

"Not often, not so often as I could wish; and I trust your coming may lead to a more frequent and a more friendly intercourse between the North and the South."

"We sincerely hope it may."

"Mr. Benjamin tells me you have asked to see me, to—"

And he paused, as if desiring we should finish the sentence. The Colonel replied:

"Yes, sir. We have asked this interview in the hope that you may suggest some way by which this war can be stopped. Our people want peace; your people do, and your Congress has recently said that you do."

"In a very simple way. Withdraw your armies from our territory, and peace will come of itself. We do not seek to subjugate you. We are not waging an offensive war, except so far as it is offensive-defensive—that is, so far as we are forced to invade you to prevent your invading us. Let us alone and peace will come at once."

"But we cannot let you alone so long as you repudiate the Union. That is the one thing the Northern people will not surrender."

"I know. You would deny to us what you exact for yourselves—the right of self-government."

"No, sir," I remarked. "We would deny you no natural right. But we think Union essential to peace; and, Mr. Davis, could two people, with the same language, separated by only imaginary line, live at peace with each other? Would not disputes constantly arise, and cause almost constant war between them?"

"Undoubtedly—with this generation. You have sown much bitterness at the South, you have put such an ocean of blood between the two sections, that I despair of seeing any harmony in my time. Our children may forget this war, but we cannot."

"I think the bitterness you speak of, sir," said the Colonel, "does not exist. We must talk here as friends; our soldiers meet and fraternize with each other; and I feel sure if the Union were restored, a more friendly feeling would arise between us than has ever existed. The war has made us know and respect each other better than before. This is the view of very many Southern men. I have had it from many of them—your leading citizens."

"They are mistaken," replied Mr. Davis. "They do not understand Southern sentiment. How can we feel anything but bitterness towards men who deny us our rights? If you enter my house and drive me out of it, am I not your natural enemy?"

"You put the case too strongly. But we cannot fight forever; the war must end at some time; we must finally agree upon something; can we not agree now and stop this frightful carnage? We are both Christian men, Mr. Davis. Can you, as a Christian man, leave untried any means that may lead to peace?"

"No, I cannot. I desire peace as much as you do; I deplore bloodshed as much as you do; but I feel that not one drop of the blood shed in this war is on my hands; I can look up to my God and say this. I tried all in my power to avert this war. I saw it coming, and for twelve years I worked night and day to prevent it, but I could not. The North was mad and blind; it would not let us govern ourselves; and so the war came, and now it must go on till the last man of this generation falls in his tracks, and his children seize his musket and fight his battles, unless you acknowledge our right to self-government. We are not fighting for slavery. We are fighting for independence—and that or extermination we will have."

"We have no wish to exterminate you," answered the Colonel. "I believe what I have said—that there is no bitterness between the Northern and Southern people. The North, I know, loved the South. When peace comes it will put money and means into your hands to repair the waste caused by the war; and it would now welcome you back and forgive you all the loss and bloodshed you have caused. But we must crush your armies and exterminate your government. And is not that already nearly done? You are wholly without money and at the end of your resources. Grant has shut you up in Richmond. Sherman is before Atlanta. Had you not, then, better accept honorable terms while you can retain your prestige, and save the pride of the Southern people?"

MR. DAVIS ON THE CONFEDERATE PROSPECTS.

Mr. Davis smiled. "I respect your earnestness, Colonel, but you do not understand the situation. We are not exactly shut up in Richmond. If your papers tell the truth it is your capital that is in danger, not ours. Some weeks ago Grant crossed the Rapidan to whip Lee and take Richmond. Lee drove him in the first battle, and then Grant executed what your people call 'brilliant flank movement,' and fought Lee again. Lee drove him a second time, and then Grant made another 'flank movement,' and so they kept on—Lee whipping and Grant flanking—until Grant got where he is now. And what is the net result? Grant has lost seventy-five or eighty thousand men—more than Lee had at the outset—and is no nearer taking Richmond than at first; and Lee, whose front has never been broken, holds him completely in check, and his men enough to spare to invade Maryland, and threaten Washington! Sherman, to be sure, is before Atlanta; but suppose he is, and suppose he takes it? You know that, the farther he goes from his base of supplies, the weaker he grows, and the more disastrous defeat will be to him. And defeat may come. So, in a military view I should certainly say our position was better than yours."

As to money: we are richer than you are. You smile; but admit that our paper is worth nothing—it answers as a circulating medium, and we hold it all ourselves. If every dollar of it were lost, we should, as we have no foreign debt, be none the poorer. But it is worth something; it has the solid basis of a large cotton crop, while yours rests on nothing, and you owe all the world. As to the resources; we do not lack for arms or ammunition, and we have still a wide territory from which to gather supplies. So, you see, we are not in extremities. But if we were—if we were without money, without food, without weapons—if our whole country were devastated and our armies crushed and disbanded—could we, without giving up our manhood, give up our right to govern ourselves? Would you not rather die, and feel self a man, than live, and be subject to a foreign power?"

"From your standpoint there is force in what you say," replied the Colonel. "But we did not come here to argue with you, Mr. Davis. We came, hoping to find some honorable way to peace; and I am grieved to hear you say what you do. When I have seen your young men dying on the battlefield, and your old men, women and children starving in their homes, I have felt I could risk my life to save them. For that reason I am here; and I am grieved, grieved, that there is no hope."

"I know your motives, Colonel Jacques, and I honor you for them; but what can I do more than I am doing? I would give my poor life, gladly, if it would bring peace and good will to the two countries; but it will not. It is with your own people you should labor. It is they who desolate our homes, burn our wheat-fields, break the wheels of our wagons carrying away our women and children, and destroy supplies meant for our sick and wounded. At your door lies all the misery and the crime of this war and it is a fearful, fearful account."

"Not all of it, Mr. Davis, I admit a fearful account, but it is not all at our door. The passions on both sides are aroused. Unarmed men are hanged, and prisoners are shot down in cold blood, by yourselves. Elements of barbarism are entering the war on both sides that should make us—and you, as Christians men—shudder to think of. In God's name, then, let us stop it. Let us do something, concede something, to bring about peace. You cannot expect, with only four and a half a millions, as Mr. Benjamin says you have, to hold out forever against twenty millions."

Again Mr. Davis smiled. "Do you suppose there are twenty millions at the North determined to crush us?"

"I do—to crush your government. A

small number of our people, a very small number, are your friends—secessionists. The rest differ about measures and candidates, but are united in the determination to save the Union. Whoever is elected in November, he must be committed to a vigorous prosecution of the war."

Mr. Davis still looked incredulous. I remarked—

"It is so, sir. Whoever tells you otherwise deceives you. I think I know Northern sentiment, and I assure you it is so. Mr. Lincoln, I know, is about to call out five hundred thousand more men, and I can't see how you can resist much longer; but if you do it will only deepen the radical feeling of the Northern people. They will now give you fair, honorable, generous terms; but let them suffer much more, let there be a dead man in every house, as there is now in every village, they will give you no terms; they will insist on hanging every rebel south of— Pardon my terms. I mean no offence."

"You give no offence," he replied, smiling very pleasantly. "I wouldn't have you pick your words. This is a frank, free talk, and I like you the better for saying what you think. Go on."

"I was merely going to say that, let the Northern people once really feel the war—they do not feel it yet—and they will insist on hanging every one of your leaders."

"Well, admitting all you say, I can't see how it affects our position. There are some things worse than hanging or extermination. We reckon giving up the right of self-government one of these things."

"By self-government you mean disunion—Southern independence?"

"Yes."

"And slavery, you say, is no longer an element in the contest?"

"No, it is not; it never was an essential element. It was only a means of bringing other conflicting elements to an earlier culmination. It fired the musket which was already capped and loaded. There are essential differences between the North and the South, that will, however this war may end make them two nations."

"You ask me to say what I think. Will you allow me to say that I know the South pretty well, and never observed those differences?"

"Then you have not used your eyes. My sight is poorer than yours, and I have seen them for years."

"Well, sir, be that as it may, if I understand you, the dispute between your government and ours is narrowed down to this: Union or disunion."

"Yes; or to put it in other words: Independence or subjugation."

"Then the two governments are irreconcilably apart. They have no alternative but to fight it out. But it is not so with the people. They are tired of fighting and want peace; and as they bear all the burden and suffering of the war, is it not right they should have peace, and have it on such terms as they like?"

"I don't understand you. Be a little more explicit."

MR. DAVIS REFUSES AN ARMISTICE.

"Well, suppose the two governments should agree to something like this: To go to the people with two propositions: say peace, with disunion and Southern independence, as your proposition—and peace, with union, emancipation, no confiscation, and universal amnesty, as ours. Let the citizens of the United States (as they existed before the war) vote 'Yes' or 'No' on the two propositions at a special election within sixty days. If a majority votes disunion, our government to be bound by it, and to let you go in peace."

"If a majority votes Union, yours to be bound by it, and to stay in peace. The two governments can contract in this way, and the people, though constitutionally unable to decide on peace or war, can elect which of the two propositions shall govern their rulers. Let Lee and Grant, meanwhile, agree to an armistice. This would sheath the sword; and if once sheathed, it would never again be drawn by this generation."

"This plan is altogether impracticable. If the South were only one State, it might work; but as it is, if one Southern State objected to emancipation, it would nullify the whole thing; for you are aware the people of Virginia cannot vote slavery out of South Carolina, nor the people of South Carolina vote it out of Virginia."

"But three-fourths of the States can amend the Constitution. Let it be done in that way—in any way, so that it be done by the people. I am not a statesman or a politician, and I do not know just how such a plan could be carried out; but you get the idea—that the people shall decide the question."

"That the majority shall decide it, you mean. We seemed to rid ourselves of the rule of the majority, and this would subject us to it again."

"But the majority must rule finally, either with bullets or ballots."

"I am not so sure of that. Neither current events nor history show that the majority rules; or ever did rule. The contrary, I think, is true. Why, sir, the man who should be before the Southern people with such a proposition—with any proposition which implied that the North was to have a voice in determining the domestic relation of the South—could not live here a day. He would be hanged to the first tree, without judge or jury."

"Allow me to doubt that. I think it more likely he would be hanged if he let the Southern people know the majority couldn't rule. I replied smiling."

"I have no fear of that," rejoined Mr. Davis, also smiling most good humoredly. "I give you leave to proclaim it from every house-top in the South."

"But, seriously, sir, you let the majority rule in a single State, why not let it rule in the whole country?"

"Because the States are Independent and sovereign. The country is not. It is only a confederation of States; or rather it is; it is now two confederations."

"Then we are not a people—we are only a political partnership?"

"That's all."

"But tell me, are the terms you have named—Emancipation, no confiscation, and universal amnesty—the terms which Mr. Lincoln authorized you to offer us?"

"No, sir; Mr. Lincoln did not authorize me to offer you any terms. But I think both he and the Northern people, for the sake of peace, would assent to some such condition."

"They are very generous," replied Mr. Davis, for the first time during the interview showing some angry feeling. "But amnesty, sir, applies to criminals. We have committed no crime. Confiscation is of no account unless you can enforce it. And emancipation! You have already emancipated two millions of our slaves—and if you take care of them, you may emancipate the rest. I had a few when the war began. I was of some use to them; they never were of any to me. Against their will you 'emancipated' them, and you may 'emancipate' every negro in the confederacy, but we will be free! We will govern ourselves. We will do it if we have to see every Southern plantation sacked and every Southern city in flames."

"I see, Mr. Davis, it is useless to continue this conversation," I replied; "and you will pardon us, if we have seemed to press our views with too much pertinacity. We love the old flag, and that must be our apology for intruding upon you at all."

"You have not intruded upon me," he replied, resuming his usual manner. "I am glad to have met you both. I once loved the old flag as well as you do; I would have died for it; but now it is to me only the emblem of oppression."

"I hope the day may never come, Mr. Davis, when I say that," said the Colonel. As we were leaving the room Mr. Davis added—

"Say to Mr. Lincoln for me, that I shall at any time be pleased to receive proposals for peace on the basis of our independence. It will be useless to approach me with any other."

NATIONAL CONVENTION OF SPIRITUALISTS.

The National Spiritualists Convention concluded its session at Chicago on Saturday last. The committee on organization reported against a national central organization, or code for government, propaganda or supervision, but recommended local organizations. A plan of constitution of the "National Spiritualist Fraternity" was submitted. Mr. Partridge thought a full declaration of the principles at this time to be unnecessary. Henry C. Wright also advocated an organization. Mrs. Welsh declared, in an epic poem, that the spirits themselves were opposed to organization at this time. She affirmed that they had determined that the plan of organization should be a form of the Masonic order. She had had a long interview with Stephen A. Douglas, who held the same views. She added that she had conversed with our mother, Eve, who was mourning at the degraded condition of the women. The spirits, too, complained at having been excluded from the sessions of the convention.

Mr. Parker was opposed to consolidation. He belonged to a kingdom without a king, a State without a law, a church without a creed.

Judge Carter introduced a protest against the resolutions approving of the official career of Mr. Lincoln and in favor of his reelection. The motion to receive the protest was laid upon the table.

A delegate from California unsuccessfully moved the adoption of the following call:

"There will be a World's Convention of Spiritualists at New York city, commencing on Washington's birthday, February 22, 1865, at 10 o'clock in the morning, in the largest hall in the city, to be continued until all the business is through with. Then a great circle of the world will be inaugurated, a new Bible revealed, and the old one revised and thoroughly explained; also, rules for the promulgation of reform throughout all society, given under the direction of God Almighty, through Jesus Christ and the coadjutors, on the right wings of the celestial spheres. All persons, notwithstanding color or sex, are invited to attend if they will observe the rules; but a small admission fee will be charged. The meeting when it adjourns will move out to a large domain of land, to be selected between now and then. To all who feel attracted we propose this as a final settlement to the question."

TERRIFIC HAIL-STORM.

On Sunday afternoon last, this vicinity was visited by a hail-storm of unparalleled severity. About 3 o'clock a dense cloud was seen rising from the south-east and passed over this place, to the vicinity of the Bay. In about half an hour it appeared to meet another cloud and return in a southerly direction, the wind increasing with much violence, accompanied by copious rain and a continuous rumbling noise somewhat dissimilar to thunder. After a little time hail-stones of extraordinary size fell for a period of fifteen or twenty minutes, during which time great damage was done to windows, gardens, trees and shrubs. It is estimated that some 2500 panes of glass were broken in Yarmouth Port and Yarmouth. The cottage in progress of construction by Geo. W. Hallet, Esq., had over a hundred panes destroyed; and several others, from forty to seventy-five panes each. H. C. Thacher, Esq., sustained a considerable loss to his choice grapes and pears; Mr. R. E. Holmes had a large field of corn, beans and potatoes destroyed; Mr. Seth Taylor, a field of corn and oats; Mr. Thomas Arey grain, vegetables and young trees, and several others suffered in a similar manner. The cranberry meadow was completely shorn of the growing crop of fruit. The berries were stripped from the vines, hardly any being left to come to maturity. Dr. Shove and Messrs. Anderson and Howes were the greatest sufferers.

ers, losing a crop estimated to be worth at least \$1000. Messrs. Thomas Arey, Edward Thacher, Reuben Bray, and others also lost flourishing crops of this fruit. The loss in this place is estimated at somewhere in the region of \$3000. In one of the fields, twenty dead black-birds were picked up, and in one instance several young fowl were killed or wounded by the falling hail-stones. The storm was felt in its greatest fury near the region of the North side School House. In the vicinity of the Barnstable Bank, the fall of hail was light. It extended eastward to near Scargo Hill, in Dennis, doing considerable damage in the latter village. The storm swept across the Cape to South Yarmouth and West Dennis, doing some damage in those places, though its fury was somewhat spent before reaching those villages. Specimens of hail-stones an inch and a half across and four inches in circumference, were gathered, though the average size was about that of a bullet. They might have been gathered by bushels, and some of them remained in the ground the next morning after the storm. In the western part of the village the wind prevailed from the East, but near the Dennis line it came from the West. It must have been very severe in the Bay.

The hail also fell in several villages below, though the damage done was inconceivable.

AN OBSCURE PROVERB EXPLAINED.

"As he that bindeth a stone in a sling, so is he that giveth honor to a fool."—Prov. 26: 8.

It is not easy to discern any appropriateness in this comparison. It is true that, to bind a stone in a sling would be to disregard the proper use of the sling, and to make the stone useless for the purpose for which it is placed in a sling. And one might say, that to give honor to a fool is equally to pervert the proper use of honor as the meed of merit. But there seems little force, or even pertinence in the comparison. In the one case things are brought together that belong together, and are adapted to each other, but the object of their juxtaposition is defeated by a strange and unaccountable procedure. In the other case, things essentially incongruous are associated together. A sling and a stone are well-matched, only the stone should not be bound or fastened there; but a fool and honor are altogether ill-mated; they have no business together. This last is no doubt the idea which Solomon wished to represent by a forcible comparison, and the marginal reading expresses his idea much more pertinently than the text: "As he that putteth a precious stone in a heap of stones, so is he that giveth honor to a fool." This seems a great change in the form of expression; but it agrees better with the original. The word translated in the one case "a sling," and in the other "a heap of stones" is derived from a verb which means primarily to throw, and then to heap up by throwing, and is particularly applied (though not exclusively) to throwing or heaping up stones. Hence it might mean the instrument with which stones are hurled—a sling; or the result of throwing stones together—a heap. The latter meaning is in the text much the more pertinent. But the other was adopted by our English translators from the Septuagint. Genesius, in his Hebrew Lexicon, gives a different sense also to the first part of the verse: "As a purse of gems in a heap of stones," &c. This seems to give still more force to the comparison, though the marginal reading in our Bible agrees better with translations in other languages that we have examined. To give honor to a fool is a great waste, and as incongruous a conjunction, as it would be to put a precious stone or a purse of gems among a heap of common stones. The pearl is too precious for so vile a setting.—Watkinson and Reflector.

GIVING OUR HEARTS TO GOD.—One day a lady was teaching a class of little girls. She was talking to them about giving our hearts to God. "My dear children," she said, "how soon may we give our hearts to God, and become true Christians?" They did not answer at first. Then she spoke to them one by one. Turning to the oldest scholar in the class she asked, "What do you say, Mary?"

"When we are thirteen."

"What do you say, Jane?"

"When we are ten."

"What do you say, Susan?"

"When we are six."

At last she came to little Lillie, the youngest scholar in the class.

"Well, Lillie," she said, "and how soon do you think we may give our hearts to God?"

"Just as soon as we feel that we are sinners, and know who God is," said Lillie.

How beautiful an answer that was, and how true! Yes, "as soon as you feel that you are a sinner, and know who God is," you may give him your heart, and become a Christian.—Reaper.

A BIBLE FOR PRESIDENT LINCOLN.—The colored people of Baltimore are to present to the President a magnificent Bible which bears this inscription: "For Abraham Lincoln, President of the United States, the friend of universal freedom, from the loyal colored people of Baltimore, as a token of respect and gratitude." On the reverse side, on a solid gold plate, is a representation of the President, in the act of freeing a colored man. The Bible is placed in a mahogany case, mounted with silver, the entire affair having cost over \$800.

COAL DIVIDEND.—A coal company was organized in Philadelphia last spring, and the net earnings for the months of May and June were upward of one hundred and twenty thousand dollars, from which they have just declared a dividend of \$90,000! The company might afford to sell their coal a trifle lower—but they won't.

APPOINTMENTS.

West, Boscawen, N. H., at Holis, Jackson's dwelling house, (or Christian Meeting House), Sabbath, Sept. 11th, the ordinance of baptism to be attended to.

Concord, N. H., Sabbath, Sept. 18th; and Bradford, N. H., (Pond Meeting House), Sept. 24th. T. M. FEEBLE.

I will preach (D. V.) in the Gilbert school house in Dunham, Thursday evening, Sept. 15th; Claremont, 16th; Roxbury, 17th, and Sunday 18th; Moores, N. Y., Sunday evening; Scioto, 19th; Champlain, Tuesday, the 20th; Odell Town, 21st; Clarencville, 22d; and Allen's Corner, the 23d. J. M. ORRICK.

Eld. D. Bosworth will preach (D. V.) at Derby Line, Sunday, Aug. 28th; Magog, at the outlet, Sunday, Sept. 4th; Waterloo, the 8th, and over Sunday the 11th. Hard-scrabble, in Stanstead, the 15th, and over Sunday the 18th. Derby Line, Sunday the 25th. S. FOSTER.

Request.—Will brethren, living where they can consult the officers of railroads, over which there will be travel to the Conference, ascertain as soon as possible if any arrangements can be made for the reduction of fare, and send word immediately to the Herald office. L. OSLER.

Providence permitting, I will preach at Kingston, N. H., next Sabbath, Aug. 28th, in the chapel near Bro. Gales.



## The Family Circle.

From the Congregationalist.

## COMING TO JESUS.

A voice of love sounds sweet and clear  
To all by sin oppressed,  
"Come, weary sinners, hasten here,  
"Come, come to me, and rest."

Jesus, I hear Thy gracious call,  
And faint would I obey;  
I rise to go to Thee,  
Too weak to tread the way.

But is it weak I am, or proud,  
Too proud that call to obey?  
Hark! still it sounds, so sweet and loud,  
"Come sinner, come away."

O Jesus, whether proud or weak,  
Thy powerful help I crave;  
Thy humbling, strengthening grace I seek,  
Lord Jesus, hear and save.

Helpless, far off, in dust I lie,  
Longing to go to Thee,  
I strive to rise, then fall and cry,  
"Come, Jesus, come to me."

Come, with thy healing, quickening power,  
Pour life through all my soul;  
Be this, the bliss, the joyful hour,  
Make now my spirit whole.

In Thee, O Mighty One, I trust,  
From Thee my help must come,  
Thy grace shall lift me from the dust,  
Thy love shall lead me home.

[Original.]

## The Conversational Historian.

A GENERAL SYNOPSIS OF

Ancient and Modern Empires, Kingdoms and States.

BY NATHANIEL BROWN.

Author of Essays on Education.

[Copyright secured.]

## CHAPTER CL.

England—Edward II.

Who ascended the throne of England  
on the demise of Edward I?  
His son Edward II. in the year 1307  
A. C.

Did Edward II. sustain the glory of  
the Plantagenets—the fame of his fa-  
ther?

He was the very antipode of his fa-  
ther. He was indolent, short sighted  
and had no vigor. He made, or rather  
continued the war with Scotland, but  
was terribly defeated by Bruce the Scot-  
tish king at Bannockburn.

Who was the wife of Edward II.?  
Isabella, the sister of the French  
king.

Was she a virtuous queen?  
Her reputation was not good.  
What did the queen do?  
She fastened her affections on a pow-  
erful baron by the name of Mortimer,  
and fled with him to France. There  
she and her paramour raised an army—  
returned to England, and made Ed-  
ward a prisoner and compelled him to  
abdicate in favor of his son, while she  
and Mortimer were to be regents during  
the minority of the young king.

What gross wickedness besides did  
Isabella and Mortimer commit?  
They caused Edward II. to be put to  
death by having a red hot iron thrust  
into his bowels!

At what period did Edward III. com-  
mence his reign?  
In the year 1327 A. C.

Would he submit to the regency of  
his mother and her paramour Mortimer?  
No; at the age of 18 he assumed the  
government—hanged Mortimer and im-  
prisoned his mother for life!

Did Edward III. invade Scotland?  
He invaded and subdued the Scots at  
the battle of Halidon Hill.

Had Edward III. any claim on the  
crown or throne of France?  
He was the son of Isabella, sister of  
Charles the fair, and on the decease of  
the latter, Edward began to assert his  
right to the throne of France in 1339  
A. C.

Did Edward II. have trouble with his  
barons?  
They and himself were constantly in  
a state of warfare.

Was Edward III. successful in  
France?  
In this war with France his success  
was brilliant. In the battles of Cressy  
in 1346, and Poitiers in 1356, the sun  
of England's military fame, seemed to  
be blazing on the meridian. The "Black  
Prince," the son of Edward covered him-  
self with the glory of a conqueror, and  
rendered his name illustrious in the  
annals of war.

Was the French king taken prisoner?  
In the battle of Poitiers, John, the  
French king, was taken prisoner and  
carried to London. David the Scottish  
king being a prisoner there at the same  
time.

What great calamity prevailed in the  
reign of Edward III.?  
In the year 1349 an awful pestilence  
carried off one third part of his sub-  
jects.

Were the times of Edward turbu-  
lent?  
Very much so, and badly regulated.

Did Edward gain a naval victory?  
In the year 1340 the English with  
240 vessels, engaged 400 French ships,  
and took 230 of them, and killed 30,000  
men, while the loss of the English was  
trifling. The battle was on the coast  
of Flanders.

CHAPTER CL.

England—Richard II.

Was the reign of Edward III. long  
and prosperous?  
He reigned more than 50 years, and  
most of the time with astonishing suc-  
cess. In the latter part of his life he  
lost his French possessions, and the  
death of his son the "Black Prince,"  
embittered his declining years, which  
all his pleasures could not modify. His  
reign has always been considered illu-  
strious in the annals of England.

Who mounted the throne on the death  
of Edward III.?  
The son of the "Black Prince," Rich-  
ard II., at the age of 11 years 1377 A. C.

Was he a good king?  
He was unworthy of his father.  
What were his characteristics?  
He was sensual, extravagant, an  
abuser of confidence, lazy and shiftless.

Who contended for power during the  
king's minority?  
His three uncles; the Dukes of York,  
Lancaster and Gloucester.

Were there commotions outside of the  
family?  
At one time Wat Tyler put the gov-  
ernment in peril. At another time a  
ferment in Ireland, which, while in  
progress, Richard endeavored to quell;  
and in the trial, Henry of Lancaster at  
home took the government into his own  
hands, and on the return of Richard  
compelled him to resign the sceptre to  
him, while the parliament sanctioned  
the act; and poor Richard was soon  
after assassinated. Now began the con-  
test between the houses of York and  
Lancaster.

Who came into power on the death  
of Richard II.?  
The Duke of Lancaster with the title  
of Henry IV., surnamed Bolingbroke in  
the year 1400 A. C.

What was the appearance of the po-  
litical firmament in the reign of Henry  
IV.?  
It was filled with the clouds of fac-  
tion, rebellion and insurrection.  
Did a battle occur between the king  
and Percy at Shrewsbury?  
Mortimer, of the house of York, to-  
gether with the Welsh and Scots, placed  
Percy the hotspur at the head of their  
forces, and met the king's troops at  
Shrewsbury, where Percy was killed,  
and Henry won the day.  
Did the Archbishop of York, head  
another rebellion?  
He did, and was captured and execu-  
ted for his presumption.  
Who was the first monarch of Eng-  
land, that sanctioned the putting to  
death by fagots and the scaffold those  
who differed from him in religious sen-  
timent?  
Henry IV., was this unenviable dis-  
tinction.  
Who did Henry IV. persecute to death?  
The followers of Wickliff.  
Was Richard II. a king to be depen-  
ed on?  
He was capricious and faithless.  
Had Henry IV. any legal right to the  
throne?  
He had the same right of any usur-  
per.

What was the state of things among  
the English barons during the reign of  
Henry IV.?  
They spoke very stout words, and  
were generally ready for mortal combat.

## The Family Circle.

He reigned more than 50 years, and  
most of the time with astonishing suc-  
cess. In the latter part of his life he  
lost his French possessions, and the  
death of his son the "Black Prince,"  
embittered his declining years, which  
all his pleasures could not modify. His  
reign has always been considered illu-  
strious in the annals of England.

Who mounted the throne on the death  
of Edward III.?  
The son of the "Black Prince," Rich-  
ard II., at the age of 11 years 1377 A. C.

Was he a good king?  
He was unworthy of his father.  
What were his characteristics?  
He was sensual, extravagant, an  
abuser of confidence, lazy and shiftless.

Who contended for power during the  
king's minority?  
His three uncles; the Dukes of York,  
Lancaster and Gloucester.

Were there commotions outside of the  
family?  
At one time Wat Tyler put the gov-  
ernment in peril. At another time a  
ferment in Ireland, which, while in  
progress, Richard endeavored to quell;  
and in the trial, Henry of Lancaster at  
home took the government into his own  
hands, and on the return of Richard  
compelled him to resign the sceptre to  
him, while the parliament sanctioned  
the act; and poor Richard was soon  
after assassinated. Now began the con-  
test between the houses of York and  
Lancaster.

Who came into power on the death  
of Richard II.?  
The Duke of Lancaster with the title  
of Henry IV., surnamed Bolingbroke in  
the year 1400 A. C.

What was the appearance of the po-  
litical firmament in the reign of Henry  
IV.?  
It was filled with the clouds of fac-  
tion, rebellion and insurrection.  
Did a battle occur between the king  
and Percy at Shrewsbury?  
Mortimer, of the house of York, to-  
gether with the Welsh and Scots, placed  
Percy the hotspur at the head of their  
forces, and met the king's troops at  
Shrewsbury, where Percy was killed,  
and Henry won the day.  
Did the Archbishop of York, head  
another rebellion?  
He did, and was captured and execu-  
ted for his presumption.  
Who was the first monarch of Eng-  
land, that sanctioned the putting to  
death by fagots and the scaffold those  
who differed from him in religious sen-  
timent?  
Henry IV., was this unenviable dis-  
tinction.  
Who did Henry IV. persecute to death?  
The followers of Wickliff.  
Was Richard II. a king to be depen-  
ed on?  
He was capricious and faithless.  
Had Henry IV. any legal right to the  
throne?  
He had the same right of any usur-  
per.

What was the state of things among  
the English barons during the reign of  
Henry IV.?  
They spoke very stout words, and  
were generally ready for mortal combat.

Did Edward II. sustain the glory of  
the Plantagenets—the fame of his fa-  
ther?

He was the very antipode of his fa-  
ther. He was indolent, short sighted  
and had no vigor. He made, or rather  
continued the war with Scotland, but  
was terribly defeated by Bruce the Scot-  
tish king at Bannockburn.

Who was the wife of Edward II.?  
Isabella, the sister of the French  
king.

Was she a virtuous queen?  
Her reputation was not good.  
What did the queen do?  
She fastened her affections on a pow-  
erful baron by the name of Mortimer,  
and fled with him to France. There  
she and her paramour raised an army—  
returned to England, and made Ed-  
ward a prisoner and compelled him to  
abdicate in favor of his son, while she  
and Mortimer were to be regents during  
the minority of the young king.

What gross wickedness besides did  
Isabella and Mortimer commit?  
They caused Edward II. to be put to  
death by having a red hot iron thrust  
into his bowels!

At what period did Edward III. com-  
mence his reign?  
In the year 1327 A. C.

Would he submit to the regency of  
his mother and her paramour Mortimer?  
No; at the age of 18 he assumed the  
government—hanged Mortimer and im-  
prisoned his mother for life!

Did Edward III. invade Scotland?  
He invaded and subdued the Scots at  
the battle of Halidon Hill.

Had Edward III. any claim on the  
crown or throne of France?  
He was the son of Isabella, sister of  
Charles the fair, and on the decease of  
the latter, Edward began to assert his  
right to the throne of France in 1339  
A. C.

Did Edward II. have trouble with his  
barons?  
They and himself were constantly in  
a state of warfare.

Was Edward III. successful in  
France?  
In this war with France his success  
was brilliant. In the battles of Cressy  
in 1346, and Poitiers in 1356, the sun  
of England's military fame, seemed to  
be blazing on the meridian. The "Black  
Prince," the son of Edward covered him-  
self with the glory of a conqueror, and  
rendered his name illustrious in the  
annals of war.

Was the French king taken prisoner?  
In the battle of Poitiers, John, the  
French king, was taken prisoner and  
carried to London. David the Scottish  
king being a prisoner there at the same  
time.

What great calamity prevailed in the  
reign of Edward III.?  
In the year 1349 an awful pestilence  
carried off one third part of his sub-  
jects.

Were the times of Edward turbu-  
lent?  
Very much so, and badly regulated.

Did Edward gain a naval victory?  
In the year 1340 the English with  
240 vessels, engaged 400 French ships,  
and took 230 of them, and killed 30,000  
men, while the loss of the English was  
trifling. The battle was on the coast  
of Flanders.

CHAPTER CL.

England—Richard II.

Was the reign of Edward III. long  
and prosperous?  
He reigned more than 50 years, and  
most of the time with astonishing suc-  
cess. In the latter part of his life he  
lost his French possessions, and the  
death of his son the "Black Prince,"  
embittered his declining years, which  
all his pleasures could not modify. His  
reign has always been considered illu-  
strious in the annals of England.

Who mounted the throne on the death  
of Edward III.?  
The son of the "Black Prince," Rich-  
ard II., at the age of 11 years 1377 A. C.

Was he a good king?  
He was unworthy of his father.  
What were his characteristics?  
He was sensual, extravagant, an  
abuser of confidence, lazy and shiftless.

Who contended for power during the  
king's minority?  
His three uncles; the Dukes of York,  
Lancaster and Gloucester.

Were there commotions outside of the  
family?  
At one time Wat Tyler put the gov-  
ernment in peril. At another time a  
ferment in Ireland, which, while in  
progress, Richard endeavored to quell;  
and in the trial, Henry of Lancaster at  
home took the government into his own  
hands, and on the return of Richard  
compelled him to resign the sceptre to  
him, while the parliament sanctioned  
the act; and poor Richard was soon  
after assassinated. Now began the con-  
test between the houses of York and  
Lancaster.

Who came into power on the death  
of Richard II.?  
The Duke of Lancaster with the title  
of Henry IV., surnamed Bolingbroke in  
the year 1400 A. C.

What was the appearance of the po-  
litical firmament in the reign of Henry  
IV.?  
It was filled with the clouds of fac-  
tion, rebellion and insurrection.  
Did a battle occur between the king  
and Percy at Shrewsbury?  
Mortimer, of the house of York, to-  
gether with the Welsh and Scots, placed  
Percy the hotspur at the head of their  
forces, and met the king's troops at  
Shrewsbury, where Percy was killed,  
and Henry won the day.  
Did the Archbishop of York, head  
another rebellion?  
He did, and was captured and execu-  
ted for his presumption.  
Who was the first monarch of Eng-  
land, that sanctioned the putting to  
death by fagots and the scaffold those  
who differed from him in religious sen-  
timent?  
Henry IV., was this unenviable dis-  
tinction.  
Who did Henry IV. persecute to death?  
The followers of Wickliff.  
Was Richard II. a king to be depen-  
ed on?  
He was capricious and faithless.  
Had Henry IV. any legal right to the  
throne?  
He had the same right of any usur-  
per.

What was the state of things among  
the English barons during the reign of  
Henry IV.?  
They spoke very stout words, and  
were generally ready for mortal combat.

Did Edward II. sustain the glory of  
the Plantagenets—the fame of his fa-  
ther?

He was the very antipode of his fa-  
ther. He was indolent, short sighted  
and had no vigor. He made, or rather  
continued the war with Scotland, but  
was terribly defeated by Bruce the Scot-  
tish king at Bannockburn.

discourse, the man himself appeared.  
The King greatly admired his generos-  
ity, and asked him what induced him  
thus to offer himself to certain death.  
The man answered that he had been  
taught to act in this way by his reli-  
gion; and when the King demanded  
what religion it was which taught its  
disciples to act thus nobly, the Arab re-  
plied, "The religion of Christ." There-  
upon the King desired to be instructed  
in Christianity, and himself and all his  
subjects were baptized. The Arab was  
pardoned, and entertained with great  
honor.

Such was the state of religion among  
the Arabs before the time of Mahomet.  
Idolatry and superstition prevailed, but  
not so entirely as to obscure the idea  
of One true God. The tribe of Koreish,  
from which Mahomet proceeded, held  
opinions resembling in many respects  
those of the Sadducees among the Jews;  
and the great idea of the Unity of God  
was held by many, previous to Mahomet.  
It remained for the prophet to de-  
stroy idolatry, and bring all nations to  
the one simple axiom, "There is no  
Deity but God," which is the basis and  
corner stone of Islamism.

## CHAPTER II.

At the Time of Mahomet.

Some time previous to the birth of  
Mahomet, the Christian world had been  
distracted with numberless heresies,  
schisms and contentions; and the theo-  
logical genius of the age drew many  
away from the simple teachings of Christ  
into the interminable intricacies of schol-  
astic disputation. In the puerile dis-  
cussions of the schoolmen, the true spirit  
of Christianity was lost sight of; and  
the Christian church presented, with a  
few exceptions, a mass of ignorance and  
corruption.

After the Council of Nice, the East-  
ern Church was torn in pieces by the  
disputes of the Arians, Sabellians, Nes-  
torians and Eutychians; and the ques-  
tion whether there were two natures in  
Christ, or only one; whether the Holy  
Ghost proceeded from the Father and  
the Son, or from the Father alone, &c.;  
afforded sufficient pretexts to interested  
politicians to divide the Church into sepa-  
rate communions, and to fill the East-  
ern world with bitter controversies, and  
violent persecutions.

Nor did the Western Church present  
a much more agreeable spectacle. The  
contests for the Episcopal seat at Rome  
were waged with the greatest violence;  
so that murder was by no means un-  
frequent. There was also a great laxity  
of morals among the clergy; which  
was of course followed by the corrup-  
tion and depravity of the people; so  
that it was full time that a reform, or  
at least an avenger, should appear.

The Jews, who were an inconsid-  
erable and despised people in other parts  
of the world, were in Arabia, in Mahomet's  
time, quite powerful. Many of the  
Arabian tribes had become Jews, and  
we find cities, and whole provinces, un-  
der their jurisdiction. Mahomet embod-  
ied many of their precepts and practices  
into his system. But few proselytes  
were made; and they afterwards be-  
came his most bitter enemies; so that  
long and destructive wars were neces-  
sary to subdue them. This hostility of  
the Jews to Mahomet finally caused a  
hatred in him toward them; and many  
are the passages in the Koran in which  
they are anathematized.

The political state of affairs in the  
time of Mahomet was peculiarly favor-  
able for the propagation of his faith and  
power. The Roman Empire was fall-  
ing to pieces, a prey to the Goths and  
Huns. The Greeks had already fallen  
under their high estate, through effem-  
inacy and luxury. The Persians were  
weakened by internal dissensions and  
religious profligacy; and it needed only  
the union of the powerful Arab tribes to  
make them rulers over the whole East.  
As the empires of the East and West  
were declining, so the power of the Arabs  
was increasing. The former were sunk  
in luxury; the latter inured to hard-  
ship. The Romans, the Greeks, and the  
Persians, were enervated by years  
of prosperity; the Arabs were strong in  
their simple habits, their temperance,  
and their warlike skill. The former  
were divided; the latter, united under  
Mahomet, swept away old forms of gov-  
ernment, old superstitions, and old reli-  
gions, and built upon the ruins a tem-  
ple dedicated to the one true God.

Lord willing, we purpose commencing  
a meeting at Sugar Hill, N. H., August 26th,  
and continue over the Sabbath. We hope  
the friends in this region will rally to this  
meeting, designed for the edification of the  
saints, and the salvation of man. Brethren  
be diligent, the Lord is at hand.

Elders Osler and Bundy will be present.  
I. H. SHIPMAN.  
August 6, 1864.

REMOVAL.—Messiah's Church (Evangelical  
Advent) in New York, on and after May  
8, will (D. V.) worship in their Chapel, at  
No. 7 Seventh Avenue, between Greenwich  
Avenue and Twelfth Street. Services every  
Sabbath at 7 A. M. and 3 and 7 P. M.—  
The prayerful support and cooperation of all  
Christians is solicited.

A NEW PROPHECETICAL CHART, embrac-  
ing the image, and the beasts of Daniel and  
Revelation, with explanatory notes, and  
chronological lines, designed for the use of  
lecturers. Size a little over 3 by 4 feet, in  
colors. Price \$5.00.

Friends desiring to communicate with me  
will please address me, during August, at  
Lake Village, N. H., to Mr. L. OSLER.

ELDER D. T. TAYLOR'S P. O. address is  
Rouses Point, N. Y.

did mansions abounding in luxury, are  
now cooking out of doors or weeping  
over a yash-tub. But I believe God is  
only starting up his sandy foundation,  
to place us on a rocky one. When I  
think how God has led me by his Spirit,  
and whipped me along by his providence  
from the miserable abodes of igno-  
rance and oppression, and placed me  
here where I can enjoy him, and has  
kept me from the great transgression of  
rebellion, I grieve to think how I fail to  
love him as I ought. I feel so unworthy  
of the blessings I now enjoy, and still  
God sends them. Every one makes me  
weep and think of my sins and mur-  
murings. Oh how I thank God for af-  
flictions and reverses; they come laden  
with blessings indeed.

Since the evacuation of Washington  
and Plymouth, every thing has been in  
confusion. God has moved an excel-  
lent couple to take my children. I felt  
thankful for this, and gave up my room  
to nine distressed soldiers' wives and  
children, intending to camp out myself;  
but God inclined another family to give  
me a room, so that I can now spend all  
the days on the streets and in the camps.  
I hold prayer-meetings or read and pray  
now daily at twelve o'clock in the  
camps where the men, women, and  
children are in tents. If there is no  
more excitement, I shall circulate my  
books very fast. I need Bibles and  
tracts.

## "THE ACCUSING SPIRIT."

Such was the announcement we read  
in the glare of gas light last evening,  
on the "poster" of a fashionable theatre.  
Whatever the part played in the drama,  
indicated by these words, we thought of  
that accusing spirit, conscience, which  
will meet the actor and the auditor at  
the bar of God. It is silenced now, but  
will then be heard, where the riot of sin-  
ful passion cannot drown the voice of  
the monitor within. The accusing spirit-  
it! how it will haunt and taunt the lov-  
er of pleasure more than of God, in the  
blackness of darkness forever! The ac-  
cusing spirit!—its bitter reproaches  
cease only, when the Son of God says  
to the trustful soul, of this reprover,  
"peace, be still!" Then the tones of  
condemnation die away in the notes of  
praise to the Lamb.

It is not what we read, but what we  
remember, that makes us learned. It is  
not what we intend, but what we do,  
that makes us useful. It is not a few  
faint wishes, but a life-long struggle,  
that makes us valiant.

All creation is busy. The angels in  
heaven are "ministering" ones, and  
those that are fallen and lost are "going  
about" to tempt and destroy.

Bro. Litch—I wish you to give notice that  
I shall preach in Boston Aug. 28th. I shall  
deliver a funeral sermon on the death of our  
lamented Bro. John G. L. Himes, a mem-  
ber of the Hudson Street Church, on Sabbath  
morning of the 28th inst., and in the after-  
noon of the same day give my farewell dis-  
course to the church in Boston, as I con-  
template moving to Sandy Hill, N. Y., to take  
the pastoral charge of the church in that  
place. I shall begin my labors with the  
church at Sandy Hill, Sept. 4th.

O. R. FASSETT.  
Boston, Aug. 13th, 1864.

Evangelical Advent Conference.  
The 24th Annual Meeting of this Con-  
ference will be held (Lord willing) at  
Providence, R. I., commencing Tuesday  
Evening, October 11th, and continue over  
the following Sabbath. The Annual Ser-  
mon before the Conference will be delivered  
Tuesday Evening, at 7 o'clock, by Rev.  
O. R. Fassett, of Boston.

Particulars hereafter. L. OSLER,  
For Committee.

A. M. Association.  
ANNUAL MEETING.  
The Annual Meeting of the American  
Millennial Association will be held at Provi-  
dence, R. I., on Wednesday, October 12th,  
1864. And also the Quarterly Meeting of  
the Standing Committee, at the same date  
and place.  
J. H. GUNTER, Sec.

Lord willing, we purpose commencing  
a meeting at Sugar Hill, N. H., August 26th,  
and continue over the Sabbath. We hope  
the friends in this region will rally to this  
meeting, designed for the edification of the  
saints, and the salvation of man. Brethren  
be diligent, the Lord is at hand.

Elders Osler and Bundy will be present.  
I. H. SHIPMAN.  
August 6, 1864.

REMOVAL.—Messiah's Church (Evangelical  
Advent) in New York, on and after May  
8, will (D. V.) worship in their Chapel, at  
No. 7 Seventh Avenue, between Greenwich  
Avenue and Twelfth Street. Services every  
Sabbath at 7 A. M. and 3 and 7 P. M.—  
The prayerful support and cooperation of all  
Christians is solicited.

A NEW PROPHECETICAL CHART, embrac-  
ing the image, and the beasts of Daniel and  
Revelation, with explanatory notes, and  
chronological lines, designed for the use of  
lecturers. Size a little over 3 by 4 feet, in  
colors. Price \$5.00.

Friends desiring to communicate with me  
will please address me, during August, at  
Lake Village, N. H., to Mr. L. OSLER.

ELDER D. T. TAYLOR'S P. O. address is  
Rouses Point, N. Y.

My address for the present will be 28  
Greenwich Avenue, New York City, care  
Wm. L. Van Derzee. M. B. LANNING.

## Advertisements.

For Sale at this Office.

	Price.	Postage
Memoirs of Miller,	\$1.00	20 cts
Time of the End,	1.00	20
The Christian Lyre,	75	12
Voice of the Church,	80	16
Saints' Inheritance,	75	16
Baxter's Napoleon,	75	12
Messiah's Throne,	75	12
Army of the Great King, 25 and 40	8	
Spiritualism versus Christianity, 75	16	
Night of Weeping,	50	8
Signs of the Times, by H. L. H., 1.00	16	
Zethar, a Poem, by B. D.,	75	12
Haskell,	25	8
Bourne's Tracts, Second Volume,	25	8
Ten Virgins, by Seiss,	75	12
Last Times,	1.25	24
Great Confederation,	15	
Should Christians Fight?	10	2
Historical Prefigurations of the	6	2
Kingdom,		
Thurman's Bible Chronology,	1.50	24



# The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

PUBLISHED BY THE AMERICAN MILLENNIAL ASSOCIATION

WHOLE NO. 1213.

BOSTON, TUESDAY, AUGUST 30, 1864.

VOL. XXV. NO. 35.

## THE ADVENT HERALD

IS PUBLISHED EVERY TUESDAY.

At 46-1-2 Kneeland Street, (Up Stairs),  
BOSTON, MASS.

J. Litch, Editor.

To whom remittances for the Association, and communications for the Herald, should be addressed.  
Letters on business, simply marked on envelope "For Office," will receive prompt attention.

### BOARD OF CONTRIBUTORS.

Rev. J. H. PEARSON, Dr. R. HUTCHINSON,  
Rev. L. OLSER, Rev. O. R. EASSETT,  
Rev. S. S. GARVIN, Rev. J. M. ORROCK,  
Rev. P. GUNN, Rev. D. L. ROBINSON,  
Rev. D. BOWMAN, Rev. I. H. SUTMAN,  
Rev. R. H. COCKLE, Rev. H. MAIBER.

### COMMITTEE ON PUBLICATION.

L. OLSER, J. PEARSON, R. H. KNOWLES.

[For Terms, &c., see Fourth Page.]

## Communications.

Original.

### "CAST THY BURDEN ON THE LORD."

BY R. LEACH.

When sadness o'er thy spirit throws  
A shadow dark and deep,  
Remember there is one that knows  
The thoughts that make thee weep.  
Then "cast thy burden on the Lord,"  
And trust his promise sure,  
"I'll not forsake thee," saith his Word,  
But help thee to endure.  
And in the hour of greatest need,  
By earthly cares oppressed,  
He then will prove a Friend indeed,  
And give thee heavenly rest.  
Providence, Aug. 15, 1864.

[Original.]

### "OCCUPY TILL I COME."

BY H. CANFIELD.

[Continued.]

But we will now notice some of the omissions of the second advent believers for many years.

In the anticipated joy of entering the abode of the saints, and partaking of the redeemed, great command of the Nobleman—"Occupy till I come"—was almost forgotten. Our children, in many instances, were neglected, and the interests of the Sabbath school were, to a great extent, lost sight of. It was argued like this: "The Lord is soon coming, and our children will be saved." And although this might have all been true, yet it was no reason why we should relax our efforts to do good in every possible way. The demand of the Lord is, "Go into my vineyard and labor," and the promise of reward is to those that continue unto the end. I have not a word of rebuke for that implicit faith and confidence in the Word of God which induced many to leave all and follow Christ; but if this principle had in every case been accompanied with a judicious use of the talents and means which God has bestowed, how blessed would have been the result. How vastly many more of our children might have been brought under the influence of the Gospel. I look upon the Sabbath school as one of the great and effectual doors by which our children are to find their way into our churches; and when this field of usefulness is deserted, how disastrous must be the result. My heart is rejoiced to see the interest manifested among our people in relation to this matter; but we are only half aroused to the importance of the subject, as yet, and in many places the cause still languishes for lack of interest in this interesting and profitable work.

O, we have great need of "redeeming the time, because the days are evil," and although we may not recall the years that are past, yet we may double our diligence to make our calling and election sure.

Our experience in the past, may be of great benefit to us in the future, if we are willing to heed its lesson. The language of every disciple should be, "though I cannot recall the past, I will 'occupy' in the future." "Though I have done little to benefit the youth by instructing them in the things which make for their eternal well-being, I will, by the grace of God, do what I can in the future; and while waiting for the Lord from heaven, we will be winning a bride for our Master. And while thus endeavoring to benefit others, our own hearts will be filled with joy unspeakable and full of glory, and how many glad little hearts will rise up to bless us for the good we are permitted to do them in the name of Christ. O, what a blessed work! and how blessed the result! and when we are permitted to enter upon the "shining shore," and there to behold the blessed Saviour—and gather around him the dear little ones which we have been instrumental in bringing to a knowledge of the truth through the medium of the Sabbath school—how glorious will be the scene. And who can estimate the amount of good which we can accomplish, with the blessings of God, in this department. We have the greatest reason to be encouraged, and to hope for great good being accomplished in the future. Our dear sisters in Christ are working in the right direction—going from house to house and

looking up those children who are destitute, and providing for their wants, and getting them out to the Sabbath-school. Let them remember that Christ has said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

O, let us be diligent in this holy work, laboring with our might, "knowing that our labor is not in vain in the Lord." The reward is certain, and there is no risk to run; we know whom we have believed, and that he is able to keep that which we have committed unto him against that day, and while we shall thus be occupying upon the talent we have received, shall be "laying up a good foundation against the time to come."

We have also reason to take courage because publishing houses are giving their attention to the publication of Sunday school papers and books.

We have reason especially to be encouraged, because Christ has said, "Lo I am with you always, even to the end of the world." And if he is with us, and if we are co-workers with him, we cannot fail of success.

The apostle said, "Every man shall receive his own reward, according to his own labor, for we are laborers together with God."

What a holy calling is ours! and if God is with us in the work of instructing the youth, shall we not take courage? Shall we not endure hardship as good soldiers of the Lord Jesus Christ? Shall we not be willing to suffer, if need be, that we may win souls to Christ? Our Saviour says, "I know thy works, and charity, and service, and faith and patience." Blessed thought, that every effort, however humble, is recognized by our Saviour. "And to him that overcometh, and keepeth my works unto the end, to him will I give power over the nations, and I will give him the morning star."

The injunction, "Occupy till I come," embraces more than simply to labor in the Sunday school, though this is a very important branch. This we ought to do and not leave the others undone. There is a daily work. Christ said, "If any man will be my disciple, let him take up his cross daily and follow me." Follow him through evil as well as good report. To attend to the Sabbath school duties and neglect the prayer meeting and other means of grace, would be to defeat the very object for which we are striving. There must be a consistent, united action on the part of the church, in all the duties devolving upon us as followers of Christ, or else we shall fail of the grace of God. The children may be saved, it is true, but we shall have no inheritance with them.

"Well," says one, "I have already paid out a good deal of money to benefit the Sabbath school, and I have given a good deal of time, and taken a great deal of pains in the past, and have not seen much good resulting from it." Well, the response from your Master is, "Do so till I come." I know thy works. "And Behold I come quickly and my reward is with me, to give to every man according as his work shall be."

To stop now, would be to lose all you have done, because we must keep his works unto the end.

"But," says another, "the world are getting so hardened and so wicked that I am discouraged." Listen again to the words of your Master, "Be of good cheer, I have overcome the world."

"Sow in the morn thy seed;  
At eve hold not thy hand;  
To doubt and fear give thou no heed;  
Broadcast it o'er the land;  
Beside all waters sow;  
The highway furrows stalk;  
Drop it where thorns and thistles grow,  
Drop it upon the rock.

The good, the fruitful ground  
Expect not here nor there;  
O'er hill and dale and plain 'tis sown,  
Go forth, then, everywhere;  
And duty shall appear,  
In verdure, beauty, strength,  
The tender blade, the stalk, the ear,  
And the full corn at length.

Thou canst not tell in vain;  
Gold, heat, and moist and dry,  
Shall forth and mature the grain,  
For garners in the sky;  
Then when the glorious end,  
The day of God shall come,  
The angel reapers shall descend,  
At harvest's great harvest home."

[Original.]

### THE SECOND ADVENT AND JUDGMENT ADVENT.

BY H. B. WOODCOCK.

Bro. Litch.—Is there no possibility of reconciling the different views held by the A. M. A. and the Millenarians, as stated and argued by Mr. Wardwell and yourself? Unquestionably both are honest, and neither wish to deceive or be deceived. Yet it is impossible for these two associations to see alike without concessions on both sides. Not that either should yield one jot or tittle of truth, for that would never heal the breach.

But there is manifestly error on both sides, that is mutual, and should be discarded at once, however long it may have been cherished, or by whom originated—error that stands opposed to the order of the resurrection, and the events attending each successively, as set forth Rev. 20. Because Christ has promised to come again, it is assumed by nearly all believers in the truth of his Word, that there is but "one only coming of Christ yet future." On this pre-conceived opinion, which can never be established by

Revelation, rests all the difficulty. Pre-millennial Adventists are as unable to prove there will not be a post-millennial judgment advent, as Millenarians are to prove (in common with others), that the judgment is "at the second advent."

Had there been no revelation "of things that must be hereafter," we might have had a reasonable excuse for believing the second advent, and the judgment all one.

But since the order is laid down, and the object, and the events of each already indicated, why are we so slow to believe the whole truth as it is revealed? One coming at a time, and each in the order given, will fulfill all that is written for our instruction concerning things to come.

We are informed, Acts 3: 20, 21, that the heavens (that now are), must receive Jesus Christ, until the times of restitution of all things, &c.

We are not to understand by this, that he is not to appear in the clouds of heaven to receive his elect as he has promised, at the first resurrection; but, that the location of the throne of God and the Lamb is in heaven until the day of the descent of the great white throne and Him that sits on it—Rev. 20; and Matt. 25: 31—the creation of all things new, Rev. 21: 5, and Isaiah 65: 17—the descent of the New Jerusalem, and the marriage supper of the Lamb.

All these things are to take place at the judgment advent; and not at the second advent, which is in the days of the last woe trumpet, and consequently pre-millennial. Every great event that "must be hereafter," has its own peculiar class of Scriptures to back its truth, show its approach, and reveal its object. But there is evidently no losing of Satan beyond the judgment session, and no more curse, or death, beyond the Restitution. But whenever Satan is loose, or wherever he goes, there is sorrow and death, down to the hour of his judgment execution.

Now let us examine, first, such portions of Scripture as have direct reference to the second advent; and, second, consider those that are connected with the judgment and the restitution, and see if the theory of "One only coming of Christ hereafter" will stand the test.

The Second Advent, and The First Resurrection. "And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." John 14: 3.

"Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."—Matt. 26: 64.

"This same Jesus shall so come in like manner as ye have seen him go into heaven."

Acts. 1: 11.

"Behold, he cometh with clouds; and every eye shall see him; and they also that pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen." Rev. 1: 7.

"For as the lightning cometh out of the east and shineth unto the West; so shall also the coming of the Son of Man be."

"And he shall send his angel with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Then shall two be in the field; the one shall be taken and the other left." Matt. 24: 27-31 and 40.

"Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15: 51, 52.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4: 16, 17.

"And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them, and they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them." Rev. 11: 11, 12.

"And she brought forth a man-child, who was to rule all nations with a rod of iron; and her child was caught up unto God and to his throne." Rev. 12: 5.

These Scriptures, and many more that might be cited, have direct reference to the second advent and the first resurrection. But it is a fact worthy of notice, that not one of these quotations, nor the subject in connection with them, make the least allusion to the judgment.

The manner of Christ's second appearing is so very different from his judgment coming, that it is unaccountable how the one can be mistaken for the other by any careful observer. And besides all this, the key to Revelations, i. e., Rev. 20, shows that there is one thousand years between the close of the third woe, Rev. 12: 12, and the next operations of the dragon and the beast, as it is recorded Rev. 13. And from Rev. 11: 2, to Rev. 19: 11-21, will be just as long as the period indi-

cated, Dan. 12: 11, and after this the judgment.

The cleansing of the land after the battle, see Ezek. 39:—the judgment advent, the judgment session, the judgment resurrection, the judgment gathering and separation, according to their works as they are recorded in the books, the judgment execution, and the judgment restoration of the kingdom, the passing away of the heavens and the earth that now are, in flaming fire, with the devil and his angels all on board the old burning ship, and the creation of all things new, make up the additional forty-five days (years), from the battle of Gog and the perdition of the beast, to the marriage supper of the Lamb.

Add to the six quotations made by Mr. Wardwell, that of Dan. 7: 9, 10, and many others of the same class, and they all go to prove the judgment post-millennial, but have no more connection with the second advent, than the second has with the first.

There are many things in tradition, that are impossible with God. For it is impossible with him to deny his own word or leave any part thereof unfulfilled.

[Original.]

### NOTES FROM THE NORTH.

BY J. M. ORROCK.

Dear Brother Litch:—I think it is now over two years since I wrote anything for the Herald in the form of a journal—though often solicited to do so. The state of my eyes, a pressure of duties, and other things which I need not refer to, have thus far prevented; and though in journalism there will always be that which savors of egotism, yet, thinking it may add to the interest of our paper, and glorify God, I will endeavor to give occasionally at least, a few notes from this Northern region, and will begin with a sketch of my last tour.

Thursday, August 4th. Left home about noon and preached in Dunham in the evening, from 1 Cor. xv: 52, "For the trumpet shall sound." Feeling unwell in body, I had little enjoyment in speaking, though the subject itself was one of thrilling interest. "It is the general voice of Christian interpreters"—says the late Rev. E. Bickersteth—"that the sixth angel sounding the second woe trumpet, describes the Turkish war."

The importance of this fact will be seen by the prophecy, Rev. xi: 14-18, "The second woe is past; and behold the third woe cometh quickly; and the seventh angel sounded, and there were great voices in heaven, saying, the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever, and immediately with this is the coming of God's wrath, and the time of the dead that they should be judged. We are therefore clearly on the verge of these great events." Guide to the Prophecy, pp. 393-4. Now, if this be true, and the seventh trumpet of the Apocalypse is identical with "the last trumpet" of St. Paul, surely we should with earnestness preach on this subject, and devoutly pray

Among the saints let me be found,  
Whenever the trump of God shall sound,  
To see his smiling face;  
Then lo! the Lord of the strong I'll sing,  
While heaven's resounding man-ions ring  
With shouts of sovereign grace.

August 5th. Preached in Clarencville. Once there was a large company in this vicinity obedient to the faith; but through apostasy, removals and death, but a remnant is left. They endeavor to sustain a prayer meeting on the Sabbath, but have little preaching on the hope we roxham.

August 6th. Reached Roxham, and in evening gave a running commentary on John twenty first chapter, dwelling particularly on verse 22d, "Jesus saith unto him, I will that he tarry till I come, what is that to thee? follow thou me." There is a Union Chapel here—a neat and commodious brick building,—which Adventists occupy in common with the Episcopalians. I attended the opening services in it, on Sunday the first day of May last, and heard the Rev. G. Davernet (Episcopal clergyman) preach a good, practical discourse on Christ cleansing the temple, John iii: 13-16; and in the afternoon he heard me, from 2 Chron. vi: 18, "But will God in very deed dwell with men on earth? Behold, heaven, and the heaven of heavens cannot contain thee; how much less the house which I have built!" As the school house in which we have formerly met was far from being comfortable, I think those who labored and sacrificed to secure this place of worship will feel amply rewarded in the comfort and blessings they now enjoy and have in prospect.

Sunday, August 7th. The day was pleasant and I spoke twice in the Chapel to good congregations. In the morning from the seventh benediction in that wonderful book of sevens, the Apocalypse; chapter xxii: 14, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city;" and in the afternoon from Rom. xlii: 11-14. During the afternoon service, when about half through my sermon, observing unmistakable signs of drowsiness on the part of some that wanted to hear, I asked the congregation to rise and sing

"Praise God from whom all blessings flow," &c., which they did, after which I resumed my subject and had their attention.

Elder Levi Dudley was with me during the day and assisted in the services. It is cheering to meet in this vale of tears with old laborers like him, and if

"Sweet is the shout of victory  
That ends the battles roar;  
And sweet the weary wanderer's rest  
When all his toils are o'er,"

how much more blessed will it be to meet on Zion's heights with the faithful of every age and clime when life's conflicts are past! "O that will be joyful!"

At half past 5 o'clock, preached in the Methodist Chapel in Moores, N. Y., to a crowded house, but attentive audience, from Acts viii: 11, "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus, they were baptized, both men and women;" after which we repaired to the water, where I baptized two Angels! The season was delightful, it was about sunset; the new moon appeared with its borrowed light, as if to remind us that our righteousness is derived from the glorious sun of righteousness; both sides of the river was lined with spectators, and as I raised the first candidate from the water, she desired to have the doxology sung; so we stood in the water and joined with those on the shore in singing

"Praise God from whom all blessings flow;  
Praise Him all creatures here below;  
Praise Him above, ye heavenly host,  
Praise Father, Son and Holy Ghost."

Everything passed off quietly, and when the labors of the day were done, we felt that though we saw not the Holy Ghost descending in bodily shape like a dove, as it did on Jesus when he emerged from the waters of the Jordan, yet the gentle influence of the same Spirit, though unseen, were resting on many minds.

August 8th. Went to Angelville and was cordially received by Mr. Allen Angell, whose wife was one of the baptized above referred to. In the evening preached in Scotia, on the pathway to glory, or the road to the kingdom of God, from 2 Peter i: 10, 11. This road has been trodden by patriarchs and prophets, apostles and martyrs, and yet "few there be that find it." It has nine stages, which may be described thus

I. Repentance.  
"Repentance is to leave  
The sins we loved before,  
And show that we are earnest grievers  
By doing so no more."

II. Faith.  
Faith is the marriage knot that ties  
The soul to Christ forever;  
It is the hand that grasps the prize  
And says, "I'll yield it never."

III. Courage.  
Without a holy fortitude  
No duty will be done;  
True courage every one must have  
Who would to glory run.

IV. Knowledge.  
"If Christ we know, and nothing else,  
T'will bring us unto bliss;  
If all things else, and know not Christ,  
Of heaven we will miss."

V. Temperance.  
A temperance man is one who has  
His passions in control;  
Who eats and drinks, and works and lives  
To have a healthy soul.

VI. Patience.  
Unnumbered trials will befall  
The pilgrim on life's way;  
Hence grace to only bear them all  
Is needed every day.

VII. Goodness.  
Not like the wealthy, wise and great  
Should we desire to be;  
Unless inspired upon their lips  
"Likeness to God," we see.

VIII. Brotherly Kindness.  
To love as brethren, and be kind  
In thought and word and ways,  
Nature, we know, is not inclined  
It is the work of grace.

IX. Charity.  
"Our God is love, and all his saints]  
Hence grace to only bear them all  
Is needed every day."  
The heart with love to God inspired  
With love to man will glow."

August 9th. Preached in Odell Town; the evening was dark, but we had a fair attendance. Stopped with Bro. Schutt over night.

August 10th. Visited two families, and preached in Clarencville in the evening, from Eph. v: 8, "Walk as children of light," a short text, but one that ought ever to be sounding in our ears.

August 11th. Remembering that it is written, "I was sick and ye visited me," I called on Bro. Curtis, on whom disease has laid its withering hand; conversed and prayed with him; and about 9 o'clock started for home, a distance of over 50 miles, where I arrived safely in the evening; and though the tour was a hard one, yet in many respects pleasant, and I feel like still clinging to Whitefield's motto—"No nestling this side of Jordan."

[Original.]

### CHRIST OUR HIGH PRIEST.

How powerful and prevailing are Christ's intercessions with God his Father? I answer, very much; and this will appear, if we consider first, that Christ is our great high Priest to God. "We have such a high priest, who is set down at the right hand of the Majesty on high." Heb. 8: 1. Now, it was the way of God to lend his ear in a special manner to the high priest; and therefore the people usually ran to him when they were led to enquire of God. Before time in Israel, when a man went to inquire of God, thus he spake, "Come and

let us go to the seer." 1 Sam. 9: 9. And the high priest was frequently a seer. People were wont to repair to the priest, and the priests were wont to go to God; and good reason, for the priests were wont to mediate for the people; and the people had experience that God would hearken to the cry of their priest.

"Samuel called unto the Lord, and the Lord sent thunder and rain that day, and the people said to Samuel pray for thy servants unto the Lord thy God. And Samuel said unto the people, God forbid that I should sin against the Lord, in ceasing to pray for you: 1 Sam. 12: 18, 19-23. Now such a high priest as this, though with far more eminency, is Christ to God. He intercedes for his people. God forbid that he should ever cease to pray for his people; and he hath God's ear in special manner. If ever God lends his ear to any one, it must needs be to this High Priest, because of his office to intercede betwixt God and his people. Christ stands in the middle, or indeed next to God, as he is in these Gospel times our great High Priest, and therefore he must needs prevail with God in every petition he puts up for us. Christ was called to this office by God; he glorified not himself to be made an high priest, Heb. 5: 4, 5. No, no, but he was called of God as was Aaron. It was God the Father that designed him to it, and that furnished him for it, and that invested him in it. "The Lord hath sworn and will not repent, thou art a priest forever after the order of Melchisedec." Psal. 110: 4. Now for what purpose should God call him to this office, but especially to intercede for them to whom God was willing to communicate salvation? it was God's mind, as well as Christ's mind to save his elect; and this was the way whereon they agreed; that a high priest should be appointed, and an office of intercession should be created, and by that means the salvation purchased should be applied. Many times we are apt to conceive legal or law thoughts of God the Father; as that he is just and severe; and that Christ his Son is more meek and merciful. But this cannot be; for there are not two infinite wills nor two infinite mercies, one in the Father, another in the Son; but one will, and one mercy in both; and to that purpose observe both the readiness of God the Father to receive Christ honorably into heaven, that he might do the work of the High Priest there. No sooner had Christ entered through the gates into the city, but presently, Sit thou down (saith God,) at my right hand. But to what end? Surely not only to rule as King, but also to intercede as our great High Priest; hence we find in Scripture, that Christ's session and intercession, his kingly and priestly office are joined together, he is set on the right hand of the Majesty of heaven. Heb. 8. He, who? why Christ, our High Priest. We have such an High Priest who is set down. It is as if Christ, in his entrance into heaven, had said, My Father, I am come hither as the great High Priest, having on my breastplate the names of all the elect; and I am come to intercede for poor sinners. What, shall I have welcome on these terms? to whom the Father replied, Welcome, my Son, my only Son, on these very terms. Come sit thee down and intercede for whom thou pleasest; I have called thee on purpose to this very office, and thou shalt prevail. Surely the Father is engaged to purpose to hear his Son, in that he is an High Priest to God; and called to his office by God. Christ is God's Son, and that is more than Christ an High Priest; he is his natural Son, his beloved Son, his Son that never gave him the least offence. Surely then, when he comes and intercedes for a man, he is most likely to speed. If a gracious child do but cry, my father, my father, he may prevail very much, especially with a father that is tender hearted. Jesus Christ is the gracious, precious Son of God the Father, and God the Father is a dear, and kind hearted Father; how, then, should the intercessions of Christ but be most powerful with God. Hence some gather the prevalence of Christ's intercession, because in many places of Scripture where this part of Christ's priesthood or intercession is laid down, this Sonship is also expressed, or set forth, as, "We have a great high priest entered into the heaven, Jesus, the Son of God," Heb. 4: 14; and "thou art a High Priest—forever after the order of Melchisedec." But immediately before, "Thou art my Son, this day have I begotten thee." O, needs must the intercession of such a Son be very prevalent. I say of such a Son, for was ever any Son like this Son of God, was ever any Son so like his Father, or so equal with his Father. Surely all the relations of son and Father in the world are but a shadow of this relation betwixt God and Christ. It is so near that though they were two, yet Christ speaks of them as though they were but one. "I and my Father are one"—John 10: 30; If then, the Father should deny him anything, he should deny himself, or cease to be one with his Son, which can never be. Christ is God's Son, his natural Son, his beloved Son. "This is my beloved Son, in whom I am well pleased," saith God, Matt. 3: 17. O, then, how prevalent must Christ's intercession be with God. That Christ is God himself, not only God's Son

but God himself; how powerfully! I suspect must his intercession be unto the Father. It is true, that Christ is another substance and person from the Father, but Christ is one and the same God with the Father. Christ is the very essential, substantial, and noble representative of God himself, Christ is the very self of God: both God-sending and God-sent. Christ is the fellow of God. "Awake, O sword, against my shepherd, and against the man that is my fellow,"—Zech. 13: 7. Nay, Christ is God, and not another God, but one God; God of God, light of light, very God of God, begotten not made, being of one substance with the Father, by whom all things were made. Can we imagine God himself should be denied any boon of God himself? If God sometimes spoke to his servants, "Ask of me," "Command ye me concerning all the work of my hands"—Isa. 43: 45: 11; will not God much rather say to God, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession?" Psal. 2.

We have brought it now so near, that if God be God, and God be omnipotent, that he can do, and can have whatsoever he pleases, then Christ being one God with his Father, he must needs prevail. It is but ask and have, let him ask what he will. Christ is God's darling upon this very account, because he intercedes for his people. "Therefore doth my Father love me, because I lay down my life that I might take it again"—John 10: 19. I lay it down by suffering, and take it up again by arising, ascending up into heaven, and interceding there; and therefore doth my Father love me.

### THE SIGN OF THE SON OF MAN. WHAT IS IT?

BY JUSTUS SPEAR.

The disciples ask "what shall be the sign of Thy coming?" Mark xiii: 3; and the Saviour answers this question; but before he does so he gives a reason why he should. Mark xiii: 4. "And Jesus answered said to them, Take care that no one deceive you; for many will come in my name, saying, I am the Christ; and will deceive many, and the time is near, do not therefore go after them." Matt. xxiv: 23. "Then if any one say to you, see, here is the anointed, or there; believe it not; for false Christs and false prophets will arise; and will show great signs, and wonders: so as to deceive if possible, even the chosen, but take care; behold, I have forewarned you concerning all things. Therefore, if they say to you, Behold he is in the desert," with the Mahometans, Crusaders, or Mormons, "go not forth; behold he is in the secret apartment," with the Spiritualists Swedenborgians, "believe it not;" and I will give you an infallible sign by which to know me at my coming, "for as the lightning cometh from the east and shineth to the west, thus also will the coming of the Son of Man be." As much as to say, this is an infallible sign, so that it shall not be possible to deceive the chosen; and when you see this, know that it is Me, and count every thing else false that teaches, or pretends to any other manner of My coming. Some persons, and myself amongst the number, thought that His coming was to be quick as the lightning, and this is one reason why it has not been recognized as "The sign of the Son of Man," but the comparison is not with the speed of lightning but its conspicuousness; and there is good reason to believe that His coming will take up time of hours if not months." Matt. xxvi: 64; xvi: 29; Dan. vii: 13; Matt. xxv: 31; John i: 51; Thess. iv: 16.

[Original.]

### GO FORWARD.

BY L. ROBBINS.

Speak to the children of Israel that they go forward. Ex. xvii: 15.

Though this command was given to ancient Israel just before they crossed the Red Sea, after which they sat upon the opposite shore and sung the requiem for their enemies, supposing them all dead, yet the command of their Deliverer was in full force upon them to go forward. They had a great wilderness to traverse; therefore many of them turned back in their hearts and longed for the flesh-pots of Egypt. Many of them, when they saw the strength of their enemies, fell through unbelief. Now these things happened to them for examples to us upon whom the ends of the world are come. Let us take heed lest we fall through the same example of unbelief. Though we may have been converted, and supposed our enemies all slain, yet we find strong foes with which to contend, therefore the command is to go forward. Let us not think we have attained to all that is for us, but walk while we have the light, lest darkness come upon us. I fear many of my brethren and sisters are falling in the wilderness. Let all such consider that God is speaking in thunder tones at the present time to go forward. Although there are giants in the land yet there are more for us than there are against us if we will believe and obey. God has



great things in store for all those who have respect unto all his commands. He has gone to prepare mansions, and will soon return to take His own. Signs are multiplying on every hand. Who will abide the day of His coming? Who has now on the wedding garments? Dear reader, can you say from your inmost soul, come Lord Jesus? or do you feel the need of a work wrought in your heart before you are prepared to meet Him? If so, I beseech of you to give your whole heart to God without delay. You must have a full consecration to God, if you would stand ready. I pity the soul whom God by His spirit has called to the higher walks of Christian life, and yet by his backwardness, or unwillingness, or worldliness, or unbelief, has grieved the Spirit, and now feels comparatively easy; and has settled down to the common level, and now passes for a fashionable Christian thinking all will be well in the end. Is this the case with you who are reading these lines? If so, I pray you, and cry mightily to God, lest he reject you as you rejected him. You have grieved His holy Spirit, and if he has in a measure left you, you have reason to be alarmed. Rest not! Be in earnest, for your eternal salvation depends upon it. Say not He is a hard Master. He is more willing to give than we are to receive. As soon as you are willing to give up all—and you your whole duty and occupy upon the blessing of full salvation, you will surely find Him to be a whole Saviour. Yes, he came to save His people from their sins. He is able to meet all our necessities in this world and that which is to come. Blessed be His holy name. Do not lay aside this paper and think no more of this subject, and follow after the vain fashions and customs of this doomed world, and so that day come and find you unprepared. "Now is the accepted time, now is the day of salvation." This work must be accomplished here for we shall then receive according to the deeds done in the body.

#### QUESTIONS ANSWERED.

BY O. B. FENNER.

*Bro. Litch*—Sometime the last of May I received a letter from Bro. Martin Cheney of Oakdale, Mass., partly in reply to my article in the Herald of April 26 on Free Salvation, asking me one or two questions, and as I have since learned by a private letter that he does not ask them for a controversy, but for information, I have concluded to answer the questions through the Herald, if you deem it suitable matter.

Bro. Cheney asks me: Are those who lived before the giving of the Mosaic law to have everlasting life? or did they forever become extinct?

I answer that I think they did not become extinct, but that they will be subjects of the resurrection, and have everlasting life. And as we can draw no inferences, or get any light on the subject from the Old Testament Scriptures, we must get them from the New; and Paul is perhaps, the best commentator upon the Old Testament that we have among the apostles. He says that sin entered into the world, and death by sin, and that sin was not imputed, or counted, or reckoned, or, if you please, known or condemned, until the law. He evidently labors in his epistle to the Romans to show that the law was faulty; that he had not known sin, but by the law, and that the law was added because of transgression, till the seed should come to whom the promise was made; that the inheritance could not come, or was not shown by the law, but by special promise to Abraham. Gal. 3:17, 18. Neither could life be of the law or righteousness, verse 21, but it was a shadow simply of good things to come—Heb. 10:1. The law being thus faulty, and not able to make the *comers* thereunto perfect, of course could not be binding on those who did not live under, but previous to its ministrations. This epistle was also written in view of the justice, mercy, and goodness of God, knowing, as he says, that "there is no respect of persons with God."

The Gentiles are on an equal footing with the Jew. "As many (of either) as have sinned without the law, shall also perish without law." For though the Gentiles even, (who do not live under the law, but under Christ), do by nature those things contained in the law, these become a law unto themselves, the same as they did to the antediluvians, and their thoughts and consciences bearing witness, either accusing or excusing them. Therefore, I suppose that it is to this law here referred to by the apostle, they can alone be held responsible, for to them no other had been given.

This brings us to the second question.

You ask, that if those that lived before the law, were saved without obedience on their part, why men may not now be saved without obedience? I answer, because the law has made sin known to us. Light has come into the world, God sending his own Son, in the likeness of sinful flesh, and by a sacrifice for sin, condemned sin in the flesh. Life and immortality has been brought to light through the Gospel, and by means of this Gospel every man is condemned. He that believeth on him is not condemned, but he that believeth not is condemned already, says John. "And this is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds were evil"—John 3:18, 19. No excuse now that we have no light, but we have the law ordained by angels in the hand of a mediator. "And if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."

And "if he that despised Moses law, died without mercy under two or three witnesses, of how much sorer punishment suppose ye shall he be thought worthy who hath trodden under foot the Son of God, and counted the blood of the covenant wherewith he was

sanctified an unholy thing, and hath done despite to the spirit of grace.

Every age has its truth, its own peculiar, special truth, and by the light of which truth I suppose those that live under its dispensation will be judged. Thus we find enough revealed to Adam whereby he could know his dependence upon God, and the rule which he bore over all creation. For reasons which we cannot fathom, (for we were never so placed,) he threw off the restraint put upon him by his Maker, and thus lost his dominion, and for which we can suppose him accountable according to the light which he then enjoyed. Those who lived under the law had also their special truths, given them by Moses, the Divine lawgiver, applicable to them and their times. Its precepts were full and explicit, and deemed by the Elohim sufficient, and under which dispensation sprang up the prophets, who have spoken of the future glory of Christ and his kingdom; of both the first and second advents. And it was under the full blaze of all his writings that the Jewish nation brought such a sad calamity upon themselves by the refusal to hear him at his first advent, when he spake as never man spake. The special truth of their age demanded of them that they receive him as the promised seed; but the rejection of whom, they and they alone, are responsible. It is not easy for us to look back and tell what would have been the result, had they received him as they should have done; but we may easily conclude from the imports of many passages of Scripture, that they would have been the favored people of God, whereas they now have lost that favor, and as a consequence the Gentiles are now grafted in.

And hazardous indeed will it be for us to reject the truths belonging to our times; for when the fullness of the Gentiles shall be come in, the Scriptures declare this age will end. It will therefore devolve upon us as a people to bring out and place before the world the momentous events connected with the Gospel and its truths. I trust, therefore, you will readily see the grounds of my belief upon the above questions, and while in common you believe with me and others, let us give the more earnest heed to the Gospel truths, since more will be required of us than of those who have not had its privileges. Much as I may desire worldly prosperity, more do I desire the knowledge of the truth as it is in Jesus. If I can have but one desire granted here, let that one be, that I may understand the truth of Holy Writ and by it be prepared to inherit eternal life through Jesus Christ our Lord, at his coming and kingdom.

#### THE MEMORY.

BY D. N. SMITH.

Of all the faculties of the human soul, the memory is the most acute and sensitive, and the most important for the proper development of all the others. It can range the whole history of the past scenes of life in a brief space of time, and from its elevated position survey them with the keenest scrutiny. Wherever have been our wanderings the memory is there, and whether the judgment approves or condemns our course, like the faithful sentinel upon duty, keeps them ever before us. If the intellect has ranged the fields of science, and art, and literature, the retentive memory can call up from the store-house of knowledge, gems of thought and experience, and like the painter, display them upon the canvases in all their beauty and loveliness. But the most indelible impressions upon the memory are those received in childhood, when all the faculties of the soul are unimpaired. Then it is like an empty store-house, and commences the process of filling up, and all the little minute scenes, and objects, and transactions, of early years are stored away with the greatest care and accuracy, and though in later years there may be much lumber and trash thrown upon them, and the house enlarged, yet the memory points to the very spot where they were received, and can bring them up to view, while much that is received in later years is comparatively obscure.

The house we lived in and all its surroundings, the old family Bible, the furniture, the old spinning-wheel, the chirping of the cricket under the hearth, the shrill notes of the whippoorwill, the plaintive tones of the robin, the distant sound of the stagman's horn, the crack of his whip, the tavern, the store, the old red school-house, the church, the pond, the distant mountain, and many other objects and scenes of childhood, can all be brought up in review, as though they were of recent origin. But of all the impressions upon the memory, those received from mother are the most lasting. Her form and countenance, and tone of voice; her call, her care and caresses, can never be erased; and this faculty of retaining early impressions is very important, and suggests the thought that the training of children is a duty of great responsibility, and it is corroborated by Scripture, "Train up a child in the way he should go, and when he is old he will not depart from it."

#### PRACTICAL INFLUENCE.

*Bro. Litch*—I have been greatly interested, from week to week, in the communications of your correspondent the "Pedestrian Missionary." A remark of his, in the last Herald, reminded me of an objection I have very often had to meet. More than any other, even from those professing great sanctification, (?) is that, as your correspondent says, "there is nothing practical in the millennial theory," and ministers have often said to me, they had never studied in regard to these things, choosing to attend to the practical part of religion; and though I might bring any amount of the Word to show our duty in regard to the whole of inspiration, the prejudice remained. It is certainly true, as he says, that "any theory must be practical that enables us to harmonize the Scriptures." It would seem as though this, of itself, were sufficient to com-

mend it to the consideration of all, but it fails to be so regarded by many.

A few years ago I had its practicability explained by a child, very satisfactorily to me, and I doubt not, such would be its influence on every candid mind.

In the room where I sat reading the Bible was a little girl of about ten years. We had not had any conversation; she was busy with some toys, while I was quietly reading. All at once she began, in a very triumphant tone, and said, the time was coming, and before long, when all were going to be good and happy.

I said, "who told you so?" She said her teacher had told her so, and went on to say much more about it. I waited a moment, and then asked, "Did she tell you how it was to be brought about?" Her answer was very much like the idea a minister once gave me—"We would wake up some morning and find ourselves and everybody else all filled with love, and go out and find everybody conducting business on Christian principles," etc. I waited a little, and then said, we were, indeed, to have a time of blessedness, full equal to her description, and that it was also near, as she had been told, but added, that the Lord had given us a very different account of its commencement—that he had told us the wicked, instead of being made to be good, would be destroyed. She thoughtfully asked, and in a very different tone, "Is that so?" I replied, "The Lord has said so." "Then," said she, "I think I will be good now."

The word of God, experience, and observation, all confirm me in this view of its practicability. The "coming of the Lord" and not death or anything else, is what the Lord couples with his threatenings, promises, precepts and injunctions. As a mere doctrine in the head, it amounts to very little, so far as the life is concerned, but let it be believed "with the heart" and its effects are just in accordance with the prayer of our Lord, "sanctify them through thy truth."

#### A GREAT REFORM BEGINNING IN INDIA.

One of the most serious obstacles which the missionary to India is called to meet, is the pervasiveness of caste, which seems to be a system specially contrived by the arch-enemy of truth, to keep the millions of that peninsula in the chains of a most oppressive bondage, enslaving soul, body, and estate, and to prevent the diffusion among them of the truth which alone can make them free. The Hindu trained in the rigid rule of complete seclusion from all classes except those of the ranks in which he was born, with difficulty receives the Christian doctrine that "God hath made of one blood all nations of the earth," and when brought under the power of the Gospel, finds it almost impossible to practice the requirements of Christian fellowship.

In addition to the four great castes, of priests, warriors, traders, and laborers, there are numerous subdivisions, no one of which is allowed to eat or intermarry with another. In Bombay there are eighty-four castes of Hindus, besides numerous other races, kept separate from each other by religion, or habits, or national prejudice. In Madras there are twelve or fourteen independent castes, besides a great number of subdivisions, and about forty castes servants to those above them. Every part of society is thus effectually separated from every other part.

The influence of Christian teaching is beginning to take effect, and some, particularly among the young men of rank and influence, are endeavoring to break the fetters that have bound their countrymen for twenty centuries. In Bombay a movement of great hopefulness has been going on for the last two years, led by an educated young man, which is turning the attention of the community to the question. This young man, an editor in that city, fearlessly exposed in his paper the corrupt practices of a certain class of the priests, for which one of them sued him for libel. As the trial proceeded, the hypocrisy and villenous of the priests was brought out and fully established, and though at last a nominal damage was given for the plaintiff, the defendant really gained a moral victory, so that ever since the name "Maharaj," the title assumed by these priests, meaning, "great lord," has been synonymous with every thing vile and loathsome.

The young editor then undertook another good service for his country. The laws of caste, forbidding their members to leave their country, are severely felt by the wealthy merchants of India, whose trade requires them to establish branch houses in England. This restriction he determined to break down, or bear the penalty. He sailed for England, having been presented with a purse of money as a testimonial for his great services, many promising to stand by him when he returned, though according to their rules he thus became an outcast. After six months he returned; but in spite of their promises, only one man had courage enough to keep his pledge and dine with him. His patient endurance of the persecution for four months has kept the native community in a fever of excitement.

In the midst of this, an eloquent Hindoo from Calcutta visited Bombay to establish there a branch of a Rationalist Reform Society, of which he is Secretary. He was warmly welcomed by the young men, and addressed an audience of over a thousand educated natives, urging them to cast away their idols, to renounce caste, and unite together for the redemption of their country, seeking the approval of a holy God, and in believing prayer relying on him for help.

The next evening a large number, from eight or ten different castes, assembled at the house of the venerable Dr. Wilson of the Free Church of Scotland, partook of tea together, and discussed the proposition to form a Society. One influential Brahmin, a thoroughly educated physician, desired something better, saying that this Society is confessedly Hindu, and does not come as a revelation from God. "A reform without a religious basis," said he, "will have no power,

and without the true religion for a basis, will fail in the great point." Five gave in their names for the new Society. The editor was present, and said, "This very day my caste-men came to me with a proposal of compromise, offering to receive me back into standing after some formal absolution; but I told them, I am not for a compromise, but for sacrifice."

What the result of these agitations will be, cannot now be told; but when leading and influential natives realize the oppressiveness of the load that is crushing them, and seek to throw it off, there is encouragement to hope and pray that they may have the Divine aid, without which all human efforts will be fruitless.

#### ROMISH DIVINES PREDICTING THE POPE'S EXPULSION.

It is singular that even Roman Catholics are now expecting some great crisis of this kind, and some of their writers are endeavoring to prepare the minds of the people for the changes which seem to be inevitable. Amongst these the most remarkable is Dr. Manning, formerly Archbishop of Chichester, now the well-known pervert priest in London. Dr. Manning has been delivering a series of lectures on the present crisis of the Holy See, in which he states his belief that the city of Rome will cast off her allegiance to the Pope, and again, become Pagan before the end. That Rome will cast off the Pope is probable enough. That it will then become Pagan is, we rejoice to say, not to be anticipated. The pure Gospel is beginning to spread in Italy, and the Bible is finding its way amongst the people. It is sad to think that Dr. Manning would now join those priestly opposers of the truth who call all this the spread of infidelity. But Dr. Manning's words are very remarkable, more especially at the present time. He says:

"The writers of the Church tell us that in the latter days the city of Rome, will probably become apostate from the Church, and vicar of Jesus Christ; and that Rome will again be punished, for he will depart from it; and the judgment of God will fall on the place from which he once reigned over the nations of the world. For what is it that makes Rome sacred, but the presence of the vicar of Jesus Christ? What has it that it should be dear in the sight of God, save only the presence of the vicar of His Son? Let the Church of Christ depart from Rome, and Rome will be no more in the eyes of God than Jerusalem of old."

"The apostasy of the city of Rome from the vicar of Christ, and its destruction by Antichrist, may be thought so new to many Catholics, that I think it well to recite the text of theologians in the greatest repute. First, Malvesta, who writes expressly on the subject, states as the opinion of Ribera, Gaspar Melius, Viegas, Suarez, Bellarmine, and Bosius, that Rome shall apostatize from the faith, drive away the vicar of Christ, and return to its ancient Paganism. Malvesta's words are:—'But Rome itself, in the last times of the world, will return to its ancient idolatry, power, and imperial greatness. It will cast out its pontiff, altogether apostatize from the Christian faith, terribly persecute the Church, shed the blood of the martyrs more cruelly than ever, and will recover its former state of abundant wealth, or even greater than it had under its first rulers.'"

"Lessius says:—'In the time of Antichrist, Rome shall be destroyed, as we see openly from the thirteenth chapter of the Apocalypse'; and again:—'The woman whom thou sawest is the great city, which hath kingdom over the kings of the earth, in which is signified Rome in its impiety, such as it was in the time of St. John, and shall be again at the end of the world.' And Bellarmine:—'In the time of Antichrist Rome shall be desolated and burnt, as we learn from the sixteenth verse of the seventeenth chapter of the Apocalypse.' On which words the Jesuit Erbermann comments as follows:—'We all confess, with Bellarmine, that the Roman people, a little before the end of the world, will return to Paganism, and drive out the Roman Pontiff.'—The Present Crisis of the Holy See Tested by Prophecy, pp. 87-89. By H. E. Manning, D. D.

#### LITTLE THINGS.

Things that are deemed great are actually small; and things that seem small are often great in their bearing and consequences. Trifles lighter than straws are often the feather that turns the scale of character and destiny.

The vast events and phenomena of earth are gradual in their progress and slow in their growth; whatever comes to pass suddenly commonly passes away suddenly. Jonah's gourd grew up in a night, but perished in the morning. Startling theories and speculations that break forth upon the world like the sun from behind a cloud, or like the lightning that turns the cloud and night into flame, soon sink upon the earth their expiring ashes. Excitements in church or state, that spring themselves upon the world, and dash or flash along the times like meteors or the lightnings, are soon followed by denser darkness. We shall find, by careful noticing of things, that great and valuable results are usually of gradual growth, from slight original causes. The little leaven in its gradual operations, leavens the whole lump. The least of all seeds becomes a great tree, under the branches of which the birds of heaven come and shelter themselves. The vast river rolls on to the sea; it leaps cataraacts, floats navies, impels mighty machinery, and inundates wide regions of country; but it started, it may be, in the crevice of a rock, or in a dewdrop no bigger than a tear. Great islands and archipelagoes, the seat, perhaps, of mighty empires, are the work, often, of very little animals, that build them up slowly from the bottom of the sea. It is said that a whisper slightly stirs the air all around the globe. Touch the restless sea anywhere with the tip of your finger, and you move relatively the whole ocean. Nothing is more certain than that our every word, and act, and whisper, in its influence upon the moral world and upon eternity, is like

the results just named. Such is the moral and social machinery, that there is needed often, only the touching of a match, the pressing of a spring, or turning of a valve, to start a tremendous train of consequences. The pebble from the sling of the shepherd boy, which he picked up out of a little brook, was a little thing, but it decided the fate of two armies and of two nations. The eating of an apple led to the world's fall, and the falling of an apple to the world's philosophy.

The mariner's needle and its play are little matters, but the discovery of great continents, and the carrying on of the world's commerce are not little matters. The nice touches and shades given by the skillful artist to his painting, are little matters, but little here makes perfection. The sculptor does not mold the human countenance at once. A thousand blows rough-cast it, says one, and ten thousand chisel points polish and perfect it, and bring out the exact features and the living expression. It is a work of time. So do human influences and actions chisel out slowly our fixed character and habits. Every day adds something to the slow work. The little dropping insensibly wears the solid rock that laughs at the storm and defies the surges of the sea. Achan's wedge of gold was a little thing, but it led to vast results. The two mites of the widow were a little sum, but measured by their motive, they were perhaps the largest contribution ever made to Christian charity. The colors in Joseph's coat were little things, but his reigning over Egypt was not. The ark of bulrushes was a little thing, but the giving of the moral law was not; leading the Israelites from bondage to Canaan was not. There is power in little things.

"Think naught a trifle, though it small appear; Small sands the mountains make, atoms the world, Moments the year, and trifles time, and this eternity."

A tract, if no more, it may be, than two leaves, from the hand of a servant girl, perhaps, led to the conversion of no less than Richard Baxter. He awoke to a world of usefulness. Among the library of books he wrote was the "Call to the Unconverted." It fell into the hands of Phillip Doddridge. It led him to Christ. Doddridge too, awoke to a world of usefulness. His "Rise and Progress" was the means of the awakening of William Wilberforce. A book of his writing led to the salvation of Leigh Richmond. He wrote the "Dairymaid's Daughter," that fell upon the world like a leaf from heaven. Hundreds have been brought to Christ by the influence of that one sweet tract. Is there not power in little things? Whoever waits to do wonders in this world, forgets or never knew how God does his wonders, how he made the world and the great waters, by the doing of a well-nigh infinite number of little things; and how he empowers us to do great things: to wit—by doing little things always and well. He who waits to do wonders in this world, in any other way than by doing little duties well, will have to bewail at last, a life lost, a soul lost, an eternity lost.

#### OWE NO MAN ANYTHING.

"To owe no man anything, but to love one another," is always well; at present it is indispensable to our safety. As we endeavor to peer into the future, we clearly perceive the advantages that will be derived from the processes of liquidation that have been so happily going on since the war began. All are upon the watch for a financial crisis, but when it shall arrive it will be found that, whatever other ills betide us, the relentless creditor, goaded to desperation by his own obligations, will not be threatening so many of our homes and dearest interests. Business may be paralyzed, money may be as scarce as it is now abundant, but the honest husbandman and artisan may hope to escape comparatively unharmed from the debris of the crash.

The speculator in gold or in stocks, he whose fortune exists but in his fancy, may meet his deserts, but he who has his farm or his goods and no debts, will not in the end be a real loser. If his lands or his stock of goods shall for the time depreciate in value, so will everything else, and what remains to him will be relatively as valuable as now. We urge economy. We plead that no seeming abundance shall lure you into the recklessness of expenditures. Pay your debts, "owe no man anything," and you may feel certain that, without the loss of a mast or a spar, you can weather the approaching storm.

But our chief design was to address this word to the Churches. Now is the time to extinguish every church debt, an opportunity which, if allowed to pass, will never return. If gold is 250, the dollar is really worth but forty cents. A debt of \$1,000 is really a debt of \$500 in gold; but when the times shall change and gold be again at par the full \$1,000 will be needful to discharge the debt, and that at a time when the scarcity of money may make it impossible to pay anything.

Let any reasonable man ask himself whether the church debts that shall now remain unpaid, can ever be paid till, not only the war, but the effects of the war are mainly past, and this will be a long way off. Above all, can anything be more unwise than to create debts at the present without also providing for their payment? For every \$400 now incurred the church must one day pay \$1,000. For every \$1,000 it must one day pay \$2,500. No profound knowledge of political economy is requisite to see clearly that this must be the case. The rise in gold is only a fall in paper, and the debt which is now made in currency must one day be paid in coin. Harken to no timid counsels, parley not with a foolish and wicked covetousness. Pay your debts. Laugh at impossibilities,—say it must be done!"

Rev. Daniel Curry, D.D., on assuming the chair of editor of a religious newspaper says: "I have no debt."

Considered as a form of the pastoral relation, in which view of it alone is the Christian minister justified in assuming it, the conduct of a religious family paper is both a sacred and a delicate trust. In exchanging the pulpit for the religious press, an audience

counted by a few hundreds is exchanged for one of tens, perhaps hundreds of thousands, who week by week are to be supplied with food for thought and the means of moral and intellectual culture; and though the aggregate power of the pulpit may be incomparably greater than that of the religious newspaper, yet no one man can, from the pulpit, exert so wide an influence as he ought to do at the head of a widely-circulated denominational paper. It is, therefore, especially needful that one to whom such responsibilities are given should duly appreciate them.

#### The Advent Herald.

TUESDAY, AUGUST 30, 1864.

JOSIAH LITCH, EDITOR.

#### THE DISCUSSION.

According to our announcement last week, we open the proposed discussion with the "People's Preacher." The first question to be discussed is as follows:—"Do the Scriptures teach a corporeal and material resurrection of the dead in a future state or at the end of the world?"

On this question we take the affirmative. By "the end of the world" we understand the end of this age or dispensation, at which time Christ will come the second time. For we do not believe the *kairos* or material globe will ever end; it will only be renewed. At the end of the world, or age, then, as we shall endeavor to show, Christ will come, and there will be a "material resurrection of the dead."

We will consider first, the time of the resurrection of the just. 1 Cor. 15:22, 23. "As in Adam all die, even so in Christ shall all be made alive. Every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming."

Here we learn that there is an order of time in the resurrection, with respect to its subjects, and that Christ was the first order. His resurrection was the third day after his crucifixion, and was a material resurrection. This was proved, first by the absence of his body from the tomb; and secondly by his exhibition of his person to his disciples. They saw him, and were frightened, supposing him to be a spirit. But he said, "It is I myself, handle me and see; a spirit has not flesh and bones as ye see me have. And when he had thus spoken he showed them his hands and his feet." Luke 24:31-40.

"Christ the first fruits." The first fruits is a sample of the harvest. If Christ the first fruits, had a material body in his resurrection, then the next order, they that are his at his coming will be the same, and its time, "at his coming."

The second passage in support of this point, that the resurrection of the just will take place at the second advent of Christ, is 1 Thess. 14:16, 17. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first," &c. This resurrection is to take place, not at the descent of the Holy Spirit, but "The Lord himself." Not only will he raise the dead, but he will change and gather his living saints.

This, Christ has foretold, Matt. 24:30, 31. "And they shall see the Son of Man coming in the clouds of heaven with power and great glory. And he shall send his angel with a great sound of a trumpet, and they shall gather together his elect from the four winds, from the one end of heaven to the other." Paul, in introducing the subject, says "This we say unto you, by the word of the Lord," referring no doubt to this passage.

That his coming and the gathering of his elect, is to be at the end of the age, is clear from the questions his disciples proposed, and his answer, "What shall be the sign of thy coming and of the end of the age?" Matt. 24:3.

Again: "So shall it be at the end of this age. The Son of Man shall send his angels and they shall gather out of his kingdom all things which offend, and them which do iniquity, and cast them into a furnace of fire," &c. "And then shall the righteous shine forth as the sun, in the kingdom of their Father."

The next point which claims our attention, is: that "the resurrection of the dead will be material." This is proved, as already shown, by the materiality of Christ's resurrection body.

But aside from this, the Scriptures are explicit on the point. Job. 19:25, 26. "For I know that my Redeemer liveth, and that he shall stand at the latter day on the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God, whom mine eyes shall behold for myself and not another, though my reins be consumed within me."

This needs no comment, it declares the resurrection of the flesh in the latter day, when the Redeemer shall stand upon the earth.

Isa. 26:19—"Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in the dust: for thy dew is the dew of herbs and the earth shall cast out the dead."

This passage speaks of the rising of the dead body of the speaker, and of the other dead rising with him, and that the earth shall cast out the dead.

The declaration of our Saviour, that "all that are in the graves shall hear his voice and shall come forth, is conclusive on the subject. The soul and Spirit are not in the *mementois*, graves, but in *hades*. The body is consigned to the grave. "Thou wilt not leave my soul in *hades* neither will thou suffer mine body to see corruption." "His soul," said Peter, "was not left in *hades* neither did his flesh see corruption." It is the flesh only, then, which is to be raised from the tomb, for it only lies there. It shall come forth, and there will be a material resurrection.

The resurrection of the flesh of the just,

will perfect and render it incorruptible. But it will be none the less material for its spirituality. It is not spiritual in respect to its substance as opposed to materiality, but spiritual in reference to the quickening energy by which it is raised and immortalized. Thus Paul, in Rom. 8:11,—"If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Jesus from the dead shall also quicken your mortal body by his spirit which dwelleth in you." The body, then, which is to be quickened, is this *mortal body*, and it is to be quickened in the same sense in which Christ's dead body was quickened and rendered immortal, without the destruction of its materiality. It will still be a body of flesh and bones, but rendered immortal and incorruptible by the presence of the spirit of Christ.

The reader will please keep in view, during this discussion, the question in debate: "Do the Scriptures teach?" We have given a few of the testimonies of the Scriptures on this point, and we believe them to be unambiguous and conclusive.

#### PHOTOGRAPH OF REV. ED. IVING.

Card photographs of this great Scottish Presbyterian minister, copied from a splendid steel plate engraving, made in London the year of his death, 1834, being the first ever taken and sold in this country. He is in the pulpit at the Caledonian Chapel, his towering form six feet four inches in height, covered with the black robes of his order; one arm is grandly uplifted in gesture, while the other rests on the open Bible before him; the raven hair is parted in the middle over a magnificent brow, the striking attitude, the majestic countenance, the chiseled lip, the dilated nostril, the fire-flashing eye are all here. The piercing, lightning glance magnetizes you. You gaze and are spell-bound. You actually wait to see the lips part, and to hear again the gorgeous thunders of eloquence roll forth from the golden-mouthed orator, to feel the thrill of that voice that thirty years ago shook all Great Britain as with an angel's summons, proclaiming "The Lord cometh!" The likeness given in Mrs. Oliphant's recent Life of Iving is lifeless, tame, and but a miserable caricature. Those that love and admire the man and his sainted memory—and they are not a few—now have a chance to secure an accurate picture of him, with a fac simile of his autograph. Price by mail, prepaid, 50 cents single, or \$5 per dozen.

All papers printing this notice entire, and conspicuously, and sending me post-paid a single copy, will receive one photograph by mail. Cash orders only attended to.

D. T. TAYLOR.

Rouses Point, Clinton Co., N. Y.

#### EXPOSITION OF MAL. 3:18.

"Bro. Litch—If convenient, will you give your views on Mal. iii. 18?" "Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not!" H. D.

God had charged the whole Jewish nation with heinous crimes against him. 1. They had gone away from his ordinances. 2. They had robbed him in tithes and offerings. 3. Their words had been stout against him; saying "the proud are happy," "they that work wickedness are set up, they that tempt God are even delivered." He then speaks of another class, those who feared him, and his approval of them. Then he refers to the blessings they shall have when he makes up his "jewels." Then all these sayings and taunts of the wicked will be at an end, for the distinction between the righteous and wicked will be so manifest that all will behold it.

What a distinction! In the burning day, all the proud, and all that do wickedly shall be burnt up and be ashes under the feet of the saints. But the sun of righteousness shall rise on the just, and they shall shine forth like the sun in the kingdom of their Father.

#### QUESTION.

*Bro. Litch*—Please inform us through the Herald, by what rule of chronology or anything else, Mr. Baxter keeps moving along the time of the return of our Lord? H.

#### ANSWER.

We do not know of any rule for it. The evident reason is, the failure of former times fixed for certain events. We exceedingly regret that he should do so. In doing so he is compelled to abandon his historical and chronological data; and, so far as we can see, his present periods, although uttered with a great deal of positiveness, are the result of pure conjecture and assumption, and therefore without a show of authority. We are willing to listen to any reasonable argument on the prophetic periods, founded on historical and chronological facts, but to require or expect faith on bare assertion is unreasonable.

#### TO CORRESPONDENTS.

H. Durkee. Your letter, with money was received. The 25 cents were included in the credit we gave you. Thank you for your kind services in making the exchange.

E



formed by five times the value of white printing-paper; while the other uses for paper are met by an inferior brown material, which inflicts no waste upon the printing stock. By this means the major part of the original stock is preserved for reproduction, and the price of the article constantly kept down. By the same thrifty system of saving old newspapers and handing them over to the dealers, who will be glad to call at private houses for them, nearly the whole market stock will be preserved, turned into the mill, and reproduced, with the loss certainly of not more than ten or fifteen per cent. Under the present wasteful habits of the public nearly the whole current edition is now utterly destroyed, while the demand constantly exists against the source."

## News of the Week.

### WAR NEWS.

The great event of the past week was the gaining possession of the Weldon N. C. railroad by Gen. Grant, thus cutting off the rebels from that great Southern line of communication. The contest for its possession has been a bloody one, but so far the Union forces have held the ground, and are now pushing on to the Danville road; and if successful in that, Richmond will be in a state of siege. As a matter of course we must expect a severe conflict before that end is attained.

In the meantime, Sherman, before Atlanta is pushing vigorously forward with a strong force toward Macon, with the hope of surprising it; while Commodore Farragut is dealing heavy blows on the defenses of Mobile. A heavy force is also reported on the way from Pensacola by land to attack Mobile in the rear. Another large army has left Memphis by land to strike at Montgomery, Alabama, the original capital of the confederacy, and from thence to Mobile.

Northern Virginia is still a field of strife and conflict. The rebels have concentrated their forces at Charleston, while Gen. Sheridan holds Harper's Ferry, and is watching the movements of the enemy. Evidently Gen. Early meditates another invasion of Pennsylvania or Maryland if not held in check by our forces.

The numerous peace rumors for the last few weeks turn out to be without foundation, having been evidently gotten up by politicians and speculators for effect. The present prospects are, that both sides are determined to fight it out to the bitter end.

The rebels are looking with deep anxiety to the Chicago Convention for the triumph of the peace party, who will, if placed in power, give them their independence with slavery. But the present prospects are that the war democrats will triumph and place a man in nomination who will only give peace with union of all the States.

An attempt is being made to induce Lincoln and Fremont to resign their nominations and withdraw from the canvass to give an opportunity to put a new candidate in nomination on whom all the friends of the Union could and would unite. But so far, the prospects are small for such an achievement. But in spite of all the schemes of politicians and determinations of governments, God is at the helm, and when he has accomplished his purposes, and not before, we shall have peace. Have faith in God; trust also in him and he shall bring it to pass.

News by way of Richmond has reached Washington that Fort Morgan, at the mouth of Mobile Bay is in our possession, but by what means, whether surrender or blowing it up by the rebels is not known. But by whatever way, it seals the fate of Mobile as a port of entry for blockade runners.

A severe battle was fought by Grant's forces, on Thursday last, in which the rebels lost heavily and retired, leaving their dead and wounded in our hands. The Weldon railroad, running between Richmond and Wilmington, N. C., is still held by Grant.

The latest news from Sheridan, is, that the rebels under Early appear to be retreating from the Shenandoah Valley, having abandoned the idea of an invasion of the North.

A raiding party has made the entire circuit of Atlanta; and several miles of the Macon road are destroyed and several trains of supplies destroyed. The prospects of the rebellion are becoming more dark every day.

### THE NEW LOAN.

Mr. Fessenden's new loan known as the 7-30 loan, is being rapidly taken up by the people. It is emphatically the people's loan. It is by the people and for the people; and the people with all their property are helden for its redemption. The interest 7-30, was fixed thus, that each \$50 bond should draw exactly one cent a day. Each \$5000 bond will draw, or earn, \$100 per day. It is a safe and remunerating investment. Of its advantages the Congressionalist thus speaks:

"It is advantageous, also, for the general good. There is no way in which the prices of all of the necessities of life can so surely be made to go down toward their old level, as by the quick taking of this loan. This will retire several millions of currency from circulation, and this will pinch the speculators who are now heartlessly seeking to make money out of the necessities of the nation, and compel them to let go their unholy grasp. This will liberate prices from their unnatural condition, and leave the laws of trade to their own course.

Subscribe, then, for the loan—all ye who have one or more filites to spare from present need. You cannot do better with them."

### INTERESTING FROM THE SOUTH.

Richmond papers of the 22d have been received, from which the following interesting summary of news is taken:

"The Examiner says that the days that are passing over our heads are truly days of crises and perhaps of peril, and at a moment when northern breezes come laden with dubious sounds of armistice and peace. We must all feel that we were never more com-

pletely in the hands of our generals and noble army as at this very moment. It happens, too, that Sherman in Georgia, the course of whose campaign had closely resembled that of Grant in Virginia, and whom we fancied reduced to a checkmate before Atlanta, was as Grant before Petersburg, was by last accounts striking out again to his right. He had got possession of the railroad connecting Atlanta with Montgomery, and was massing his troops on the right of his position, and it was said Hood must either deliver a general battle or else evacuate Atlanta."

The elaborate operations also against Mobile, and the renewed expedition into the heart of Florida, show the determination of the enemy to press us hard at every possible point, now, so as to be better prepared for peace or war in November. Now, therefore, is also our accepted time; now is our day of salvation. Every man ought to be at his post. Now, every officer and soldier should have eye and ear quickened, and arm braced, and heart nerved for the great wrestle which may settle which nation is to be uppermost and which undermost forever.

## Correspondence.

FROM ELDERS G. W. BURNHAM AND C. CUNNINGHAM.

Dear Bro. Litch—I received a letter last week from Bro. G. W. Burnham who is now at Fort Warren, a portion of which is interesting. Bro. Robinson and myself, that, at his suggestion, I send it for publication in the Herald, believing, in so doing, that I shall not incur Bro. B.'s displeasure, while it will be a source of gratification to his many friends. After speaking of some things of personal interest, he inquires and speaks as follows:—"When will the sweet period of rest and the saint's eternal home come? It seems to me that our heavenly Father will see fit to let us be so heartsick and sad at the appalling scenes of war, and every other curse, that we shall be constrained to inquire of and cry out to him for the promised inheritance as we have not done. Although our love to Christ at all times should hold the immortal kingdom as the first object of our heart's petition. But, as you say, 'with Canaan in full view we can afford to bear the trials of the wilderness.' "Sublime" indeed is the "fact" that we are "standing" waiting "on the margin of the promised land, our everlasting home!" On this side, this night bound shore, the battles of the warriors are thundering, blazing, raging, desolating, and we may almost say, that high, towering above all the standards of the vanquished, or the victor, above the smoke of the conflict which every hour almost becomes the death shroud of such brave hosts, is elevated the illimitable scroll, forming to earth as it were a canopy, on which are written anguish, lamentation and woe! But, from the "better country" the pure peaceful breezes waft us most entrancing music! The songs of the redeemed family, the "blessed" peace making family, strikes with sweetest melody on our ears! With irrepressible longings to walk with them in spotless beauty in the light of Jerusalem's fadeless glory, we fix our weeping eyes, still smiling through our veil of tears! "Glorious holy mountain" we haste to thee! Thy blest bridal hour when "thou shalt clothe thee with Jehovah's chosen, as the bride decketh herself with her jewels," is at hand! Fallen forever shall be great Babylon and all her vile associates, which have so long blasphemed the king of heaven, and made his people mourn. Wars shall be made to "cease to the ends of the earth," and peace shall be abundant, "so long as the sun and moon endure throughout all generations!" And we shall behold Jesus, the Son of David, and David's Lord seated on his throne of righteousness, beautiful in holiness, and excellent in majesty, surrounded with "that multitude which no man can number," ever praising him! Yes, "that which is perfect" shall have come, "and that which is in part shall be done away." My heart to day most fully joins with you in expressions of hope and joyous anticipations of the glorious reward.

G. W. BURNHAM.  
North Attleboro, Aug. 23d 1864.

"Irrepressible longings" for the eternal home of the saints have been a prominent characteristic of God's people in all ages. Those who feel thus, give evidence that their affections are not placed on "things on the earth," but on "things above;" and hence they are assured that "when Christ who is their life shall appear, they will also appear with Him in glory." Have all the readers of the Herald this assurance? Let us examine and see. May God continue to bless Bro. B. with these Christian emotions, and prepare us all to share the glories of the coming day, is my earnest prayer.

C. CUNNINGHAM.

REMINISCENCES OF SUMMERFIELD.

The portraits of Summerfield prefixed to his memoirs are, in appearance, much too healthful, but doubtless the best likeness which artists could make of this most apostolic young minister. Neither canvass nor steel could be impressed with the holy sweetness which they who knew him intimately remember. It irradiated his pale features when he talked of the love of Christ, from the pulpit or freestone. Waldo and Jewett, the famed painters of that day, were among his most ardent admirers, and they finished the best portrait of him; but it was not perfect, and if they failed, who could succeed? Far less can the steel or golden pen describe the charm of his eloquence, so perfectly simple as not to exhibit any rhetorical art—nor can his manner be delineated by words, it was so gentle, from bodily weakness. What shall we say of his face? It seemed as mild as mercy itself, and kind, like peace.

The secret of Summerfield's great power undoubtedly lies in his sincerity, his earnest delight and zeal to win souls from eternal death, with the union of the Holy Spirit, who ever inspired the truth he loved to preach. Wherever he appeared, the congregation became hushed and silent as the midnight hour—a quiet like falling dews. When waiting

his coming, often have we said in our hearts, Welcome are the feet of him that bringeth good tidings! The gospel of his blessed Master seemed as dear to him as his soul's redemption, and drooping spirits would drink up his words as the parched earth absorbs a refreshing shower. With St. Paul, this man of God had a thorn in the flesh, a painful disease, reminding him that his pilgrimage on the earth could not be long. Such his prospect, "he endured as seeing Him who is invisible." He desired to be as useful as possible, laboring for the edification of saints and the conversion of sinners. Like the ardent Paul, the name of Jesus, and a sight of his cross, would make him proclaim his joy in expressions of subdued, holy ecstasy. Viewing the perishing souls around him, he would often utter an earnest ejaculation, "God grant!" "Would to God!" "Oh, that God!"—expressions of devotion the sincerity of which no one could doubt.

The discourses of Summerfield were not modeled after ancient or modern orators, nor according to the rules of rhetoricians, as they owed nothing to the magnificence of words or studied graces of manner. They were none the less imbued with the living spirit of thought and the irresistible energy of true genius. His gestures were few and without affectation, but fearless and appropriate. There was nothing vain or worldly in his appearance. He ever brought before my imagination that disciple whom Jesus loved. His youthful, saint-like expression of face, and his whole delicate figure, prepossessed the minds and hearts of all, and the congregations anxiously waited to hear the sound of his voice. Every eye expectantly was directed towards the pulpit, and many were bedewed with tears of religious feeling. I have heard the most eminent pulpit orators of our land, and some from abroad, and at times may have been more solemnly impressed, but never have I beheld vast assemblies of men, women, and children so entirely impressed and spiritualized as were the congregations listening to the mild, sweet, persuasive eloquence of this extraordinary youthful minister—mild as an angel, sweet like infant innocence. When he became animated, from the gracious influences of the Holy Spirit, his pale countenance would light up with a fire, bright and holy.

Summerfield's sermons were very remarkable for the rapid succession of new thought. He never wearied his audience, not dwelling long on any point, but having vividly presented it, immediately took up another, thus continuing a constant and delightful change. To exalt and magnify Christ above "things in heaven, and things in earth, and things under the earth," was the chief delight of this remarkable preacher. On a delightful summer morning, he addressed an overflowing congregation in the Crosby Street, Seminary, from the beautiful text, "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentile seek, and his rest shall be glorious." This theme led directly to Christ, and, as was usual with him at this early hour of the Sabbath, he directed his discourse to the church. It was one of those sweet, simple morning sermons, which those who have heard, so long remember. He dwelt mainly upon his first topic—"What is meant by the root of Jesse?" He spoke of Jesus in his divine nature, as the root of Jesse, for, as God, he was the first of all beings—the root of Adam as well as of every living thing. Then from his divine he descended to his human nature, the God-man in his low estate—Jesus, the "root of the offspring of David." His faith immovably fixed on the word of God, and not doubting for a moment the great mystery, the preacher chiefly dwelt upon this point, and to the great comfort and joy of his attentive hearers.

Pious reader of these reminiscences, how near does this union of the divine and human natures bring us to Christ? Communion with God is an interview with him as real as that at the bush in Midian, or that on Mount Sinai, vouchsafed to Moses and Jacob. Oh, Peniel, in our closets of prayer and faith we are permitted to say all unto our heavenly Father that we could wish to say if we were praying upon the very spot where angels adore and redeemed spirits sing. There is no note on Gabriel's harp more acceptable to Jehovah than the cry, with faith, of a penitent for mercy, or the supplications of a child for grace. Hear the voice of God from heaven: "Thus saith the high and holy One, who inhabiteth eternity, Unto that man will I look, and with that man will I dwell, who is of a contrite spirit, and who trembleth at my word." Truly, prayer is "access to God," and communion with him—an experimental, holy truth, which the beloved Summerfield so ardently loved to dwell on, cheering his own faith and comforting thousands. We know where God "waileth to be gracious,"—at our own home, when we seek him with our whole heart. We may find more intimate communion with him in the closet at home than was found in the ancient Temple, even by those who travelled from Dan to Beersheba, to appear before God in Zion. They could not enter into the holy place made with hands, but had to worship afar off. Well may Paul add: "Having therefore boldness (freedom) to enter into the Holiest, by the blood of Jesus, by a new and living way which he hath consecrated for us through the vail, and having a high priest over the house of God, let us draw near with a true heart, in full assurance of faith." "Blessed be God for this saying faith!"—G. P. Disney, Esq.

### PROVIDENCE

Let no man be deceived by that subtlest of all infidelities which dethrones God from Providence. The very hairs of our head are numbered by him, and not even the life of a sparrow that he has made is extinguished without his notice. There is not an infant's wail, a sigh of anguish, a groan of pain, or a word of prayer breathed in the humblest abode, that he does not hear. Over all our struggles and toils he stoops with a loving eye, and with a heart anxious that the discipline which he has established for us may do us good. His presence envelopes us; his

knowledge comprehends us; his power upholds us. All law and all being are alike dependent, moment by moment, upon him for existence. The ultimate root of every flower that bends beneath its weight of dew is planted in his will. It is his breath that breaks the bosom of the sea into billows; it is his smile that soothes it into rest. The blue sky that bends over us is but the visible image of his loving bosom, holding myriad worlds in the infinite depth of its tenderness. Ah, let it never be hidden to the eye of faith by the showers of blessings which come from it, borne on the wings of natural law.

To all souls emancipated from the clutches of necessity, and clinging with faith and love to the hand of the Great Dispenser, life becomes a great and glorious thing. They recognize every affliction, every reverse, every pain, as portions or features of an infinitely beneficial ministry. Every joy that visits them, every hope that cheers them, every good that they receive, is a renewed testimony of the love in which they are held by Him who has ordered their life in the past, and who is pledged by all his previous ministry to lead it to its divinely issues. It is to this high of human happiness that I would lead the blind, mistaken, discontented spirits that grope among laws as blind as themselves. Poor orphans! Happy for you is it that your belief or lack of belief does not shut out Providence from you, nor hinder its constant efforts to bring you to its recognition!

DAYS WITHOUT NIGHTS.—Nothing strikes a stranger more forcibly, if he visits Sweden at the season of the year when the days are the longest, than the absence of night. Dr. Baird once related some interesting facts. He arrived at Stockholm, from Gottenburg, a distance of four hundred miles, in the morning, and in the afternoon went to see some friends. He returned about midnight, when it was as light as it is in England half an hour before sundown. You could see distinctly, but all was quiet in the streets. It seemed as if the inhabitants were gone away, or were dead. The sun in June goes down in Stockholm a little before ten o'clock. There is a great illumination all night, as the sun passes round the earth toward the north pole, and the refraction of its rays is such that you can see to read till midnight without any artificial light. The first morning Dr. Baird awoke in Stockholm he was surprised to see the sun shining into his room. He looked at his watch, and found it was only three o'clock. The next time he awoke it was five o'clock, but there were no persons in the street. The Swedes in the cities are not very industrious.

There is a mountain at the Gulf of Bothnia where, on the 21st of June, the sun does not seem to go down at all. A steamer goes up from Stockholm for the purpose of carrying those who are curious to witness the phenomenon. It occurs only one night. The sun reaches the horizon, you can see the whole face of it, and in five minutes more it begins to rise. At the North Cape, latitude seventy-two degrees, the sun does not go down for several weeks. In June it would be about twenty-five degrees above the horizon at midnight.

In the winter-time the sun disappears, and is not seen again for weeks; then it comes and remains for ten, fifteen or twenty minutes, after which it descends, and finally does not set at all, but makes almost a circle around the heavens.

Dr. Baird was asked how they managed in those latitudes with regard to hired persons, and what they considered a day. He replied, they worked by the hour, and twelve hours would be considered a day's work. Birds and animals take their accustomed rest at usual hours, whether the sun goes down or not.

A CURIOUS KITE.—In the early part of last week two boys were flying a kite at Germantown, Pa.; the kite not flying as they desired, they pulled it down to adjust the bobs of the tail. A gentleman passing by, attracted by the efforts of the boys, came towards them, and examined their work. To his surprise he saw that on the stick was pasted a five-twenty bond of the value of five hundred dollars. Taking the bond, he accompanied the boys home, and found that their mother had picked it up in the street, and ignorant of its value, had kept it on account of the engraving, which she thought a collection of pretty pictures. It belonged to a neighboring gentleman, who was much surprised at the return of his property, and still more astonished at the way in which it had been recovered.—Philadelphia News.

A SINGULAR BUT GOOD REPROOF.—When quite young, in my boyish days, I had watched some sparrows carrying materials to build their nests, in the usual season, under the eaves of a cottage adjoining our own, and although strict orders had been issued that none of us should climb up to the roof of the house, yet birds' eggs formed a temptation too powerful to be resisted, and self-gratification was considered rather than obedience. A favorable opportunity presented itself—the roof of the house was climbed, and not only was the nest pillaged, but seized and carried away. It was soon stripped of its unnecessary appendages, that it might appear as neat as possible. Among the things thus removed was a piece of paper which had been a page in one of Dr. Watts' hymn books, and which, thrown away, had been taken by the poor bird for the purpose of strengthening the nest or increasing the warmth. A word or two caught my eye, and I unfolded the paper. Need I say that, boy as I was, I read these verses with curious feelings:

"Why should I deprive my neighbor  
Of his good against his will?  
Hands were made for honest labor,  
Not to plunder, nor to steal."  
"Guide me, Lord, O God of heaven,  
Let I covet what's not mine;  
Let I take what is not given,  
Guard my heart and heart from sin!"  
Had the bird been able to read and reason it could not have selected a text more appropriate for reproof and instruction than this.

What was contrived and done "in secret" was thus, condemned from the house-top. My young readers should remember that when they do wrong God sees them, and can send them reproof even by means of a bird.

THE LATE DR. MALAN.—In the Musical Pioneer—a monthly journal published in this city—we find from the pen of the editor an interesting account of a visit made some years ago to Rev. Dr. Malan, at his beautiful home in Geneva. The distinguished divine and linguist is thus described:

"We remember well a visit made to him more than a dozen years ago. He was a man of most venerable aspect; noble in form and feature, his long silvery locks hanging upon his shoulders. He bade us welcome with a benediction, and began to converse in fluent English on the progress of every good cause in various parts of the world. We spoke to him of a son of his, a clergyman of the English Church, of whose extraordinary skill in all the languages of the East we had heard repeatedly in the course of an Oriental tour. 'Yes,' said the doctor, with evident pride, 'when that boy was born, and before he was born, I determined that the language he should use with me should be Latin. I prayed for him in Latin; I received him from the Lord with a blessing in Latin; I baptized him in Latin, and I trained him in the nurture of the Lord in Latin. And now, whenever he comes home, he always talks to me in Latin.'

"When the short hours of our visit were passed, the venerable patriarch attended us to the door, to bid us God-speed. As we lingered to say our farewell, it was beautiful to see the calm benignity of his face, and then to read, just over his head, the inscription which he had carved in deep letters on the stone lintel, over the door:

"*Quædam a me et a maiorem nos servamus*  
*'Eternæ!'* 'As for me and my house, we will serve the Lord.'

"Dr. Malan cherished a natural interest in America; for in the wide dispersion of his household, three of his daughters married American clergymen. Of the other two, the husband of one is a native of Holland, of the other an eminent citizen of Edinburgh. Two of his sons are settled in England. Thus, by his family ties, as well as by his Christian sympathies, and his 'gift of tongues,' he was a cosmopolitan, a Catholic in the best sense of the word; by his works and influence also, for of few men of this time can it be said as of him, 'His line is gone out into all the earth, and his words to the ends of the world.'

CAINA.—It is very often gratifying to learn, from many who apply for books, that they want to take them to Si-chwan, or Shensi, or Kwie-chow, or to some other province many hundreds of miles away. . . . Till within a recent period missionaries have not been admitted to the capital of the Chinese Empire, (Peking), but these restrictions have lately been relaxed, and there are now ten agents of different societies, including two medical missionaries, settled within the walls, and actively engaged in various missionary operations.

"By the residence of medical missionaries, and the establishment of hospitals in Peking, much good will be done to the inhabitants of the city and its vicinity, and thus, by healing and teaching, the gospel will be made known among them. The primary object of the hospital is to heal the sick, and help those who suffer from disease and pain, and then, by the preaching of the word of life, to give the people the means of spiritual renovation, so as to lead them to him who is our only Saviour, Teacher and Guide, the Lord Jesus Christ."

FATHER MATHEWS' LABORS.—By 1843, the consumption of spirits (which had been 12,296,000 gallons four years before) had sunk to 5,290,650 gallons, only 500,000 more than it had been in 1802; the number of commitments had dropped from 12,049 to 8620; the sentences to transportation from 916 to 482, and the sentences to death from 66 to 16. Father Mathew had destroyed half the crime of the land; and George Roe, the great Dublin distiller, could say to him: "No man has done me more injury than you have, Father Mathew; but I forget all in the great good you have done my country." That the mass of the Irish people have not adhered to the pledge, is true; but in every city, in every town, in every parish, there are still numbers who have remained faithful to the practice of total abstinence, and there are everywhere to be found the ready elements of future revival. Living examples of the value of sobriety—its value to character, to position, to worldly prosperity, to domestic happiness and public esteem—are to be found in every part of the country; and these examples preach a lesson more eloquent than words can frame or tongue can utter.—Maguire's "Life of Father Mathew."

MURDER.—Another murder was perpetrated in this city on Friday morning at the Globe Hotel. A gentleman from Nova Scotia, a pilot by the name of Thing, while in conversation with a friend, was intruded upon by a drunken Irishman, who had been quarrelling with others in the street. On remonstrating with him on the impropriety of his actions, the Irishman drew a knife and stabbed him to the heart. He died in ten minutes.

A gentleman riding in his carriage in Westboro' in the middle of the forenoon, was stopped by two rowdies and his life threatened while a third sat by in his carriage. They finally let go his horse and he rode off and escaped. Truly the land is filled with violence. We do not know when we are safe.

SMOKE AND SMOKERS DIMINISHING.—The heavy tax imposed on tobacco has seriously interfered with the trade in that article. In New York the number of cigars manufactured daily before the tax was imposed was over a million. Some two thousand journeymen were employed in making these, and their salaries ranged from \$13 to \$25 per week. Now a large number of

journeymen are out of employment, and they will probably have to follow other pursuits. The most remarkable result of the tax is that it has led nearly one-half of the smokers to abandon the use of cigars. It is estimated that there are five hundred thousand of the former consumers of the "weed" abstaining from it.

INFIDEL WRITERS.—We have had writers of that description who made some noise in their day. At present they repose in lasting oblivion. Who born within the last forty years, has read one word of Collins, and Toland, and Chubb, and Morgan, and that whole race that called themselves Freethinkers? Who now reads Bolingbroke? Who ever read him through? Ask the booksellers of London what has become of all those lights of the world. In as few years their few successors will go to the family vault of "all the Capulets." Because half a dozen grasshoppers under a fern make the field ring with their importunate chink, while thousands of great cattle, reposing beneath the shadow of the British oak, chew the cud and are silent, pray do not imagine that those who make the noise are the only inhabitants of the field; that of course, they are many in number; or, that after all, they are other than the little, shriveled, meagre, hopping, though loud and troublesome, insects of the hour.—Edmund Burke's "Reflections on the Revolution in France."

CONCLUSION OF PEACE IN GERMANY.—It is confirmed, via Copenhagen, that Denmark completely cedes the duchies to Austria and Prussia, together with the Jutland enclaves, the town of Ribe excepted, also that the occupation of Jutland continues till the final conclusion of peace.

The President of the Danish Council had communicated the matter to the Rigsdag at the private sitting, and on the following day a motion was offered and supported by a considerable number of the members declaring that the silence with which the announcement was received must not be construed into an approval of the conduct of the government.

Furloughs have been granted to all the Danish recruits undergoing preliminary drill. Troops were returning to Copenhagen from Fuen.

The German papers assert that the duchies have been surrendered in their entirety, without reservation, and that Austria and Prussia have full liberty to dispose of them.

The animosity between Prussia and the smaller German States is increasing. Hand-over demands satisfaction for the affront offered to her troops at Rendsburg, and unless this satisfaction is obtained for her by the Federal Diet threatens to withdraw her troops from Rendsburg. Prussia, on the other hand, protests against the entry of federal troops into Lauenburg. France protests against a territorial aggrandizement of Prussia.

A CURE FOR A TERRIBLE DISORDER OF THE MOUTH, COMMONLY CALLED "SCANDAL."—Take of "good nature" one ounce; of an herb called by the Indians, "mind your own business," ounce; mix this with a little "charity for others," and two or three sprigs of "keep your tongue between your teeth," simmer them together in a vessel called "circumspection," for a short time, and it will be fit for use. Application: the symptoms are a violent itching in the tongue and roof of the mouth, which invariably takes place when you are in company with a species of animals called gossips; when you feel a fit of the disorder coming on take a teaspoonful of the mixture; hold it in your mouth, which you will keep closely shut till you get home, and you will find a complete cure. Should you apprehend a relapse, keep a small bottle full about you, and on the slightest symptoms repeat the dose.

HAPPINESS.—Take, then, into your estimate of happiness the whole extent of your existence. Let your inquiry be how an eternity of existence may be to you an eternity of enjoyment. Jesus is revealed as the Son of God, the Divine Redeemer, the hope of sinners. Believe in him, live to him; thus shall you possess true honor and true felicity. When your mortal part shall descend to the dust, your spirit, commended into the hands of God your Saviour, shall rise to the perfection of purity and bliss.

PRAYER.—Prayer is an all-efficient panacea, a treasure undiminished, a mine which never is exhausted, a sky unobscured by clouds, a haven unruined by the storm; it is the root, the fountain, and the mother of a thousand blessings. I speak not of the prayer which is cold, and feeble, and devoid of energy; I speak of that which is the child of a contrite spirit, the offspring of a soul converted, born in a blaze of unutterable inspiration, and winged, like lightning, for the skies.

GOD'S INSTRUMENTS.—God has always been ambitious to preserve and prefer little things. The Jews, "the least" of all nations; David, their king, "dest" in his father's family, "little Benjamin the ruler;" "little hill of Hermon;" the Virgin Mary, the "lowest" of thy handmaidens. And surely it renders the work of grace more visible and conspicuous when the object can claim nothing as due to itself.

CANNING FRUIT WITHOUT SUGAR.—All kinds of fruits can be preserved for a year or more with the use of little or no sugar, and at the same time retain nearly all of their natural flavor. The process is not more difficult, and is less costly, than the stewing process, while the fruit is far more delicious and healthful. The whole operation depends upon simply heating the fruit through, and then keeping it entirely free from the access of air.

ENTHUSIASM.—Rev. Rowland Hill, in once addressing the people of Wotton, raising himself, exclaimed: "Because I am in earnest, men call me an enthusiast. When I first came into this part of the country I was walking on yonder hill, and saw a gravel-pit

fill in and bury three human beings alive. I lifted up my voice for help so loud that I was heard in the town below at a distance of a mile; help came, and rescued two of the sufferers. No one called me an enthusiast then; and when I see eternal destruction ready to fall on poor sinners, and about to entomb them irreversibly in an eternal mass of woe, and call aloud on them to 'escape, shall I be called an enthusiast now? No, sinners, I am no enthusiast in so doing; and I call on thee aloud to fly for refuge to the hope set before thee in the Gospel.'

CHRISTIAN CHARITY.—Let the love of your brethren be as a fire within you, consuming that selfishness which is so contrary to it, and so natural to men; let it set your thoughts to work to study how to do others good; let your love be an active love, intense within you, and extending itself in doing good to the souls and bodies of your brethren, as they need and you are able.

Wait patiently for God; it is becoming of a dutiful child, when he hath not presently what he writes for to his father, to say, "My father is wiser than I; his own wisdom will tell him what and when to send me." O, Christian! thy heavenly Father hath gracious reasons which hold his hands for the present; or else thou hadst heard from him ere now.

GROVE MEETING.

There will be a grove meeting in North Fairfield, Vt., near the old brick meeting-house, to commence September 8th, and hold over the Sabbath. Elders Bosworth and Garvin are expected to preach the word.

O. ROCKWELL.

Friends attending this meeting will have a good opportunity to subscribe for the Herald, or make payments, to either of the Brethren Rockwell, Bosworth or Garvin. Will these brethren call the attention of the congregations to it?—Ed.

AMERICAN EVANGELICAL ADVENT CONFERENCE.

The Annual Meeting of the American Evangelical Advent Conference will be held (Dr. Willing) at Providence, R. I., commencing Tuesday October 11th, at 2 o'clock, P. M., and continue over the following Sabbath.

(J. PIERSON, JR., President.  
H. CANFIELD, Secretary.

Waterbury, Vt., Aug. 23d 1863.

ELDER O. FASSETT'S Post-Office address is Sandy Hill, New York.

## Obituary.

Died suddenly, at his residence in Mulbury, Clermont Co. Ohio, Aug. 26th 1863, aged 63 years, Erasmus Holmes. Also, Mary Ann Holmes, wife of the above, Feb. 16th, 1864, of a lingering sickness, aged 61 years. They were both veterans in the cause of Christ, and made their house the home of the servants of the Lord. From the time they first heard the glad tidings of the soon coming of Christ, to the time of their death, they remained firm believers and maintained to the extent of their means and opportunity the cause they loved. Their deaths were the death of the righteous, full of triumph and joy. They rest from their labors awaiting the day of recompense, when we doubt not, the master will say, "well done good and faithful servants."

Their attachment to each other here was unusually strong and ardent, and from the time of her husband's death, the widow never smiled, but waited in longing hope her own departure, when she expected to greet her departed companion on the shores of Paradise and await with him the resurrection morn.

They dearly loved the Advent Herald, which they had taken from 1843, and next their Bible perused its pages with deep interest. ED.

RECEIPTS FOR THE HERALD, TO AUG. 31ST.

Subscriber's Name.	Amount Paid.	No. Paid to.
M. Bachelard.	\$1.00	1217
John Campbell.	2.00	1268
S. Carnot.	1.00	1230
W. B. Weeks.	3.00	1244
Andrew Grey.	1.00	Due 50 cts. 1190
Jas. Gordon.	2.00	1262
Eld. J. Knowles.	2.00	1230
Benj. Libbey.	2.00	1232
E. Davis.	1.00	1245
Geo. S. Bickford.	1.00	1238
John Roberts.	1.00	1264
Mary Hare.	2.00	1256
B. F. Carlton.	1.50	1230
L. F. Fuller.	520	1210
B. B. Boardman.	2.00	4230
J. W. Bowen.	2.00	1149



## The Family Circle.

## DUTY.

"No matter where," if duty calls thee, go!  
Amid contagion, poverty, and death,  
Bend o'er the sufferer in his hour of woe,  
Nor fear the blast of pestilential breath.  
Go o'er the wintry ocean! tremble not  
When night, and storm, and darkness, round  
Hover like ravens—self-approving thought  
In thy soul nestles like the soft-winged dove.  
Go to the desert! burning heats by day,  
Nor fies by night, disturb thy sweet repose;  
Up-springing flowers adorn thy lonely way;  
To slake thy thirst, the sudden fountain flows.  
Speak thou, as duty bids thee, truthful words,  
If danger threatens, still be bravely true.  
Trust thou in Him who rules the raging floods,  
And thou shalt triumph o'er the billows too!  
Speak thou for the oppressed! Be thou his friend.  
"Mercy," the poet saith, like heaven's own  
rain,  
"Is doubly blessed," which upward doth ascend  
To gather might, then break on earth again.  
Toil in thy Master's vineyard! Watch and pray;  
Toil for thy race, for whom the Saviour bled:  
Let his example cheer thee on thy way;  
And if he bids thee, toil for daily bread.  
Do, suffer, die, at duty's call divine,  
Nor rest from battle till the victory's won;  
Then, soldier of the Cross, a crown is thine—  
Then, faithful servant, hear thy glad "Well done!"

## The Conversational Historian.

A GENERAL SYNOPSIS OF  
Ancient and Modern Empires, Kingdoms and States.

BY NATHANIEL BROWN,  
Author of Essays on Education.

[Copyright secured.]

## CHAPTER III.

England—Henry V. Henry VI.

What anecdote is related of the son of Henry IV., afterwards Henry V.?  
One of his profligate companions being tried before the chief justice, young Henry offered to defend him; and did usually insult the judge, who immediately ordered the prince to prison. Henry quietly submitted. His father, when he heard of the submission of his son, exclaimed, "Happy the king who has such a magistrate as dares to do his duty; and more happy in having a son willing to submit to the laws."

When did Henry IV. die?  
He died in the year 1413, aged 46 years.

Who succeeded Henry IV., on the throne?

His son Henry V., the same year.  
What was the character of Henry V.?  
From being a profligate, he became sober, wise, prudent and persevering. In religion he was a bigot.

Did Henry V. invade France?

He early asserted the claims of England to France. He invaded that kingdom with an army of 30,000 men; and with 15,000 of them met the French at Agincourt, killed and made prisoners 22,000 of the French, and then returned to England. He again raised more troops, and with 25,000 men invaded France the second time, and fought his way to Paris. Charles, the monarch of France, being insane, the queen mother and the duke of Burgundy, by the treaty of Troyes terminated the war. Henry was to marry the daughter of Charles, and on the death of his father was to receive the crown of France.

How long did Henry V. reign?

Only nine years, and died in the midst of his days and military glory.

What advantage did England derive from the conquests of Henry V.?

Earthly glory!

What was Henry's character?

He was a persevering man—he went ahead—he was brave, generous, stern, magnanimous and polite.

Who succeeded Henry V.?

His son Henry VI. at the age of ten months, under the regency of the Duke of Gloucester for England, and the Duke of Bedford for France. 1422 A. C.

Did the English, during the reign of Henry VI. lay siege to Orleans in France?

The Duke of Bedford besieged the place, but was driven back by the bravery of Joan of Arc, maid of Orleans!

What was the character of Henry VI.?

He was a harmless and imbecile prince; but his wife, Margaret of Anjou, was a resolute, fearless, ambitious and very talented woman.

What special injunction did Henry VI. give before his death to his son Henry V.?

It was this—"If he could possibly engage the English people in war to do it, and not suffer the nation to remain in peace." His policy was to have their minds diverted to foreign matters, and thus prevent domestic quarrels among the baronial lords.

Did the noble Duke of Bedford give any credit by his persecutions of Joan of Arc?

It has always been a stain on his character.

## CHAPTER IV.

England—Henry VI. Edward IV.

Was there an insurrection by Jack Cade during the reign of Henry VI.?

There was, but he was captured and put to death with many of his followers.

Was the Duke of Gloucester imprisoned and slain during this reign?

He thus suffered. The Duke had opposed the marriage of Henry, and hence

it is supposed he incurred the displeasure of the "House of York," which led to the tragical events.

Who was Richard, Duke of York?

He was a descendant of the second son of Edward III.

At what period commenced the quarrel in earnest, between the two houses of York and Lancaster, or the white and red roses?

It commenced in the year 1455 A. C.

Where were the principal battles fought, before Edward IV. became King?

At St. Albans, where Henry was defeated and taken prisoner—again at Bloreheath, where Richard triumphed—then at Northampton, where Henry was again defeated—and then at Wakefield, where Margaret of Anjou, Henry's wife, gained a great victory over Richard, who, together with his son, fell in battle.

After the death of the Duke of York, who took the command of his army?

The Earl of Warwick, called the "King-maker."

What did the very young Duke of York do after the last event?

He entered London amidst the acclamations of the citizens, and assumed the powers of the government.

Did the armies of Henry and the young Duke have any other battle?

Their armies met at Towton, and Henry was defeated with the loss of 35,000 men.

Did the duke then consider himself king?

After the battle of Towton in 1461, he assumed the title, "Edward IV. king of England!"

As head of the House of York, did Edward succeed in keeping his throne?

After a series of successes and misfortunes, he finally triumphed over the House of Lancaster, in the famous battle of Tewkesbury, when Margaret and the young prince of Wales, her son, were taken prisoners. The prince of Wales was assassinated, and Henry, his father, who was confined in the tower, was soon afterwards found dead.

Who were accessories to the death of Henry and the young prince of Wales?

Evidently the Dukes of Clarence and Gloucester.

How did Edward IV. flourish on the throne?

He gave himself up to indolence and pleasure. He had one man executed for having the sign of a crown over his shop window! His acts were tyrannical, and very much of the blood of his nobility he shed.

Were the Earl of Warwick, and the Duke of Clarence at the bottom of the revolt headed by Neville and Conyers?

No doubt but it was so. The king had married the lady Elizabeth, widow of Sir John Grey who was killed at the battle of St. Albans. This affair was most displeasing to these noblemen. Hence their revenge.

Was Edward restored after his discomfiture?

He triumphed over his enemies.

## CHAPTER V.

England—Edward V. Richard III.

What more can be said of the character of Edward IV.?

He acted the part of a tyrant in putting to death his brother Clarence. In his preparation for war against France, he died suddenly in the 42d year of his age, probably poisoned by his brother Richard.

Who succeeded Edward IV.?

Edward V. came to the throne when a minor, in the year 1483 A. C., under the protection of his uncle, the Duke of Gloucester. A short time afterwards, and Gloucester himself was, by his own order proclaimed king, under the title of Richard III. He sent the young king and his brother to the tower, and there had them murdered.

What other wicked act did Richard III. perpetrate?

He strove to obtain the assistance of Lord Hastings to carry out his diabolical and cruel acts; but that nobleman spurned his perfidious conduct. Richard then accused Hastings of treason and had him beheaded, to gratify his terrible revengeful feelings.

How long was the tyrant Richard permitted to disgrace the English throne?

Not very long. The Earl of Richmond, the only heir of the house of Lancaster, assisted by the French king, invaded England, gave battle to Richard in the year 1485 at Bosworth, killed the tyrant and thus terminated the sanguinary war of the white and red roses; or the contest between the two houses of York and Lancaster.

How long had this war been protracted, and what results followed?

It had lasted 30 years; twelve bloody battles had been fought, 100,000 soldiers had fallen, and eighty princes had met with violent deaths to gratify the malice, hatred and revenge of one party or the other.

What kind of a looking being was Richard?

He was deformed in person and ugly in features, hump-backed, with his left arm withered, and whose very visage bore marks of tyranny and crime.

After the battle of Bosworth, was imprisoned the English throne?

The conqueror, the Earl of Richmond under the title of Henry VII. Aug. 22d 1485.

Who did Henry VII. marry?

Who did Henry VII. marry?

He was married to a daughter of Edward IV. and thus united the two houses of York and Lancaster.

Why is Henry VII. called the first king of the house of Tudor?

Because he was descended from Edmund Tudor.

Was his reign tranquil?

Generally so; yet Lambert Simnel and Perkin Warbeck gave him some trouble; the latter perished on the scaffold.

What was the character of Henry VII.?

Reserved and polite; but prejudiced against the adherents of the house of York. He was naturally a tyrant, but a very sarcastic prince, and rather pacific from policy. He established wise laws, and cherished commercial enterprise. He was a patron of art and industry and curbed the aristocracy, and struck a death blow to the "feudal system." He was profoundly acquainted with human nature and every event did him service!

From the Sabbath Recorder.

## The Koran.

AND THE  
TURKISH GOVERNMENT AS FOUNDED UPON IT.

(Continued.)

Mahomet's father died young, and left his wife and son in indigent circumstances. He was taken care of by his uncle Abou Taleb; and by him instructed in the business of a merchant. This business is very different in the East from what it is in the West, and at that time the difference was still greater. There the merchant himself accompanied the caravans in their march. During his travels he met with persons from all parts of the world; of different manners, opinions, and religions. "The merchants whom the caravans transported from one extremity of the East to the other, were not only travellers and guests, but also the privileged story-tellers and poets; they alone preserved and disseminated the whole of tradition; they helped to communicate ideas, as well as to exchange merchandise; and, like large rivers uniting distant countries, they established points of contact between people widely separated, and spread everywhere on their passage movement, activity, and life. We may thus form an idea of the varied knowledge, as well as of the elevated and poetical instincts, which may be developed in the merchants of the East, by their long journeys, their tedious and often dangerous routes, and by their living constantly in the open air.

It was during his various expeditions as a merchant, that Mahomet gained the knowledge he evinces in the Koran of the many traditions, superstitions, and religious tenets of different people. It is said that he studied Christianity, and was even aided in the composition of the Koran by a Monk whom he met in Bosra; and that he became acquainted with the Jewish religion in the same way. Be this as it may, there is no doubt that he was early directed by his genius to religious studies; and that, after his marriage to Khadijah, a rich widow, he gave himself up to religious meditation, and became a devotee. It was some time, however, before his abstract meditations took a practical form. In solitude and prayer, the sublime scheme was formed of re-establishing in its purity the true and ancient religion professed by Adam, Noah, Moses, and Jesus, and all the prophets; destroying the gross idolatry prevalent among his countrymen; weeding out the corruptions of the Jewish and Christian religions, and elevating them all to the one grand and true idea—the sole and incontestable idea of the Unity of God.

That Mahomet was sincere in his efforts to this end, does not admit of a reasonable doubt. Whatever may have been his motives, however, there is no doubt that he was eminently qualified for the task which he imposed upon himself. The Mahomedan writers are, of course, eloquent in his praise; and his success was such as to render our belief in his sincerity and talent easy. His whole life showed that he was eminently just, humble and pious. He was a man of quick judgment and ready tact. Surrounded as he was by enemies of different religious beliefs, and of various characters, he knew how to reconcile them, and to bring them to support his own views. Possessed of rare eloquence, he was fully master of all the arts of persuasion; adding to this a comely person, and engaging manners, and we have all the qualifications of a successful leader, except one—education; and even the want of this he contrived to use as an argument for the truth of his doctrine. How could it be possible, says he, for me, an ignorant person, to write the most excellent of all works, the Koran? His followers gloried in the title which he gave himself—the illiterate prophet.

The life of Mahomet, and the means he made use of to accomplish his mission, have been so ably narrated by others, that it is not necessary to speak further of them here. Suffice it to say that, in the short space of fourteen years, he found himself at the head of a band of zealous followers, who were ready not only to vouch for the truth of his doctrines, but even to die in defense of them.

In the year 622 of our era, a conspiracy against his life compelled Mahomet to fly from Mecca; he fled in the night,

and after various miraculous escapes from his pursuers, arrived at Medina. This flight from Mecca to Medina is called by the Moslems the *Hegira*, and from it they compute their years, as Christians do from the birth of Christ.

[To be continued.]

## ETERNITY.

"How long art thou, Eternity?  
As long as God is God—so long  
Endure the pangs of sin and wrong;  
So long the joys of heaven remain;  
O, endless joy! O, endless pain!  
Ponder, O man, eternity!"

This eternity is just at the door. You and I may be launched into it before to-morrow's sun goes down. What is time to us but the brief hour for preparing to meet the destinies of that eternal state? What have we to do but to save our souls, and to save others too, with the utmost alacrity of Christian love? Every moment spent for God and our fellow-men now will yield its centuries of bliss. Let us live—as earth's best and holiest have lived—in the light of eternity.

"Here, take this watch, my friend," said the noble Lord Russell, when he mounted the scaffold to die as a patriot martyr; "take this watch—I have no more to do with time. My thoughts are now about eternity."

So would I say to many a reader with whom I have grown intimate in these columns—take your Bible, my friend; learn from it how to live and how to die. You will soon have done with time. Let your thoughts be about ETERNITY.

Rev. T. L. Cuyler.

## PLAIN PREACHING.

Dr. Erasmus Alberus, when departing from Brandenburg, asked Luther how he ought to preach before the Elector. Luther replied, "Your sermons should be addressed, not to princes and nobles, but to the rude uncultivated commonality. If in my discourses I were to be thinking about Melancthon and the other doctors, I should do no good at all, but I preach in plain language to the plain unlearned people, and that pleases all parties. If I know Greek, Hebrew, and Latin languages, I reserve them for our learned meetings, where they are of use; for at these we deal in such subtleties and such profundities that God himself, I wot, must marvel at us."—*Mitchell's Life of Luther*

## Notices.

I will preach (D. V.) in the Gilbert school house in Dunham, Thursday evening, Sept. 15th; Clarenceville, 16th; Roxham, 17th, and Sunday 18th; Moores, N. Y., Sunday evening; Scioto, 19th; Champlain, Tuesday, the 20th; Odell Town, 21st; Clarenceville, 22d; and Allen's Corner, the 23d.

J. M. OSBORN.

Eld. D. Bosworth will preach (D. V.) at Derby Line, Sunday, Aug. 28th; Magog, at the outlet, Sunday, Sept. 4th; Waterloo, the 8th, and over Sunday the 11th. Hard-scabble, in Stanstead, the 15th, and over Sunday the 18th. Derby Line, Sunday, the 25th.

REQUEST.—Will brethren, living where they can consult the officers of railroads, over which there will be travel to the Conference, ascertain as soon as possible if any arrangements can be made for the reduction of fare, and send word immediately to the Herald office.

H. OSLER.

West Boscawen, N. H., at Holis, Jackson's dwelling house, (or Christian Meeting House), Sabbath, Sept. 11th, the ordinance of baptism to be attended to.

Concord, N. H., Sabbath, Sept. 18th; and Bradford, N. H., (Pond Meeting House), Sept. 24th.

T. M. PREBLE.

REMOVAL.—Messiah's Church (Evangelical Advent) in New York, on and after May 8, will (D. V.) worship in their Chapel, at No. 7 Seventh Avenue, between Greenwich Avenue and Twelfth Street. Services every Sabbath at 7½ A. M., and 3 and 7½ P. M.—The prayerful support and cooperation of all Christians is solicited.

A NEW PROPHETICAL CHART, embracing the image, and the beasts of Daniel and Revelation, with explanatory notes, and chronological lines, designed for the use of lecturers. Size a little over 3 by 4 feet, in colors. Price \$5.00.

ELDER D. T. TAYLOR'S P. O. address is Rouses Point, N. Y.

My address for the present will be 28 Greenwich Avenue, New York City, care Wm. L. Van Derzee. M. B. LANNING.

Evangelical Advent Conference.

The 24th Annual Meeting of this Conference will be held (Lord willing) at Providence, R. I., commencing Tuesday Evening, October 11th, and continue over the following Sabbath. The Annual Sermon before the Conference will be delivered Tuesday Evening, at 7½ o'clock, by Rev. O. R. Fassett, of Boston.

Particulars hereafter. L. OSLER, For Committee.

A. M. Association.

Is a gentle laxative, and most effective regulator of the stomach and bowels. No better

Family Medicine

is before the public, and no family should be without it. A small dose, a tea or table-spoonful, will correct the digestive organs, and clear the head of unpleasant feelings, or pain, in a few minutes. It will usually break up a fresh cold in one Night, and subside a Fever in its first attacks with great facility. It is a safe and reliable remedy, and is highly, and would not be without it in the house. It is

An Invaluable Remedy for Fever and Ague, Liver Complaint, Dyspepsia, Dropsy, and Diseases of the Kidneys generally.

Having been urged by several who have proved its value, to bring it more prominently before the public, we would say that we have arranged to have it still manufactured and sold, wholesale, at 127 North 11th

For Sale at this Office.

Price. Postage

Memoirs of Miller, \$1 00 20 cts

Time of the End, 1 00 20

The Christian Lyre, 75 12

Voice of the Church, 80 16

Saints' Inheritance, 75 16

Baxter's Napolean, 75 12

Messiah's Throne, 75 12

Army of the Great King, 25 and 40 8

Spiritualism versus Christianity, 75 16

Night of Weeping, 50 8

Signs of the Times, by H. L. H., 1 00 16

Zethur, a Poem, by B. D. 75 12

Bound Tracts, Second Volume, 25 8

Ten Virgins, by Seiss, 75 12

Last Times, 1 25 24

Great Confederation, 15

Should Christians Fight? 10 2

Historical Prefigurations of the Kingdom, 6 2

Thurman's Bible Chronology, 1 50 24

## Advertisements.

Premiums for Subscribers.

We make the following offer:—For each new subscriber paying two dollars for one year, in advance, FIFTY CENTS; payable in any of the following Books or any Tracts. Thus the person sending one hundred subscribers, will obtain a handsome Library.

BOOKS. Price. Postage

Memoirs of William Miller, \$1 00 20 cts.

Time of the End, 1 00 20

Voice of the Church, 1 00 20

Messiah's Throne and Millennium, 75 12

Saints' Inheritance, 75 16

Daniels on Spiritualism, 75 16

Seiss's Last Times, 1 25 24

The Kingdom which shall not be Destroyed, 1 00 20

The Sealed Book of Daniel Opened, 1 00 20

do. do. in paper covers, 1 12 10

Baxter's Napolean, 60 12

Pocket Harp, plain, 25 12

do. do. gilt, 25 12

Cruden's Condensed Concordance, 1 50 40

Miller's Life of Trust, 1 50 24

Orrok's Army of the Great King, plain, 25 cts; gilt, 40 8

ENGLISH BIBLES.

16mo. gilt, brass rims, clasp and ref. 1 25 16

do. do. " " 1 00 12

do. do. " " 1 00 12

12mo. gilt roan, " " 2 00 28

12mo. gilt morocco, " " 2 50 28

Or we will send any books or tracts in the Boston market, at the retail prices.

In addition to the above, Elder Bosworth authorizes us to say, that to the person sending in 40 new paying subscribers for one year, within three months from present date, he will pay ten dollars.

To the one sending 20 new paying subscribers for one year, he will give one Colby's Patent Clothes Wringer, worth six dollars in any market.

Premiums for the Youth's Visitor.

To the little boy or girl sending in the largest list of subscribers for the YOUTH'S VISITOR, within the next three months from date, he will pay two dollars.

To the one sending in the next largest list for the YOUTH'S VISITOR, we will give a fine English Reference Bible worth one dollar.

To the one sending in the third largest list for the YOUTH'S VISITOR, we will give Orrok's Army of the Great King, in gilt binding.

Boston, Jan. 9, 1864.

1864. Eclectic Magazine. 1864.

GREAT ATTRACTION FOR 1864!

Splendid plate embellishments!

GREAT CONGRESS OF VIENNA!

23 PORTRAITS OF EMINENT MEN.

1. The January Number, 1864, will be embellished with a remarkable plate containing 23 fine portraits. The Congress of Vienna, and an extra plate with a portrait of the greatest Naturalist of the age, Prof. Louis Agassiz, of Cambridge.

2. The February, March, and other future numbers will be embellished with splendid plates, of an interesting and attractive character.

</







untried existence, which we must all, sooner or later, enter upon. Thou art warning us, in thunder tones, whose pealing echoes will resound throughout the countless ages of eternity, that "time once past is gone forever," that the golden moments are flying, with golden opportunities, into eternity, and that we can never, never, never recall them, or live the moments once past over again. O! that they might go from us freighted with the precious burden of good deeds done, of noble resolutions soon to be performed; freighted with the spontaneous thanksgiving of grateful hearts, grateful for all the mercies and blessings which are poured out so bountifully upon us by our Father; grateful for the precious boon of life, grateful for Infinite mercy which nothing but Infinite goodness could ever bestow, and doubly grateful for that precious boon which, unworthy as we are, the Infinite God has given to all who will accept the blood-bought atonement. And, if thus our hearts are fitted for the last great change, how joyfully we can hail the ushering in of that morn when the angel shall stand with one foot upon the sea and the other on the land, and shall swear by Him that liveth for ever and ever, who created heaven and all things that are therein, and the sea and the things which are therein, that there should be time no longer.

For thy coming, Lord prepare us,  
And when time no more shall be,  
May our ransomed souls be fitted  
For a bliss eternally.

Mages, C. E.

#### MOUNTAINS, HILLS, AND VALLEYS OF PROPHECY.

BY T. S. SCOTT.

Mountains, I understand, when used by the prophets, to mean large governments; hills, smaller governments; rocks, islands, &c., smaller still; valleys to mean great bodies of people in the lowest condition in which men live on earth. Let us look at a few passages to find our position:

"His kingdom (Christ's) shall be established above the tops of the mountains." (Above all, even the largest governments will be below him and subject to him.)

See Isa. 55: "The mountains and hills shall break forth before you into singing," (large and small governments shall rejoice,) "and all the trees (great men) of the field shall clap their hands."

See Isa. 54: 10: "For the mountains shall depart, and the hills be removed." This cannot mean literal mountains or hills, but the governments.

See Isa. 42: 15: "I will make waste mountains and hills," (governments) "and dry up all their herbs." Herbs here I understand to mean men in low condition that will probably be slain by war. "And I will make the rivers (active men of business), islands, (take them away and their business with them), and I will dry up the pools," (men of no business—quiet men in easy life.)

All these, and many other passages, speak of a time in the history of the world yet future, when the nations of the earth shall be destroyed by war, wherein the active, busy world of people, as also the sluggish or inactive, shall all take part, and meet with the same fate.

It would seem that the present war in Egypt, our government, once rooted in slavery, has now entirely revolutionized, and is now based in anti-slavery. The Southern planters (former rulers) have been dispossessed, and Northern men, who love liberty, have taken their places. Our government that then was, is gone. Now we see the drying up of rivers, (active business men) by their going in such numbers to war, and leaving their stores, farms, and anvils, to fight for their country, and thousands on thousands of men who were doing nothing have taken to the army, and their ranks too, (the pools) are being dried up. Europe must now or soon take her turn; the great, rich and powerful must come down, and the poor must come up. Many of the rich of our own country, five years since, are the poor of to-day, and the poor of five years since now dress in silks and diamonds. The same will be true of Europe and Asia soon.

"Every mountain and hill shall be brought low, and every valley (slaves) shall be exalted." Another proof that it is in our time, for within a few years Russia, one of the most despotic governments on earth, has liberated twenty millions; Italy is making strides toward freedom, and four millions in our own country are rising to the standard of manhood. This is certainly a landmark in time's progress. And why not soon free the oppressed of all countries, that are waiting, watching, and praying? The mountains and hills are now trembling and arming, and the melting in blood must come soon.

Christians, are you waiting and watching for the coming of your Lord? And are you ready to look up and rejoice because the day of your redemption draws nigh?

[Original.]  
SUSTAINING A MINISTER.

BY D. N. SMITH.

Bro. Litch:—We often hear the remark that this of which church cannot sustain their preacher, when it would be more appropriate to say he cannot sustain himself. A preacher to be well supported, must have the necessary qualifications to command a sustenance. He must have energy of character, wisdom and discretion; able to rightly divide the word of truth, giving to each a portion in due season, visiting the sick, poor, and destitute, as well as the rich; not confining all his pastoral duties to the pulpit in preaching long sermons, uttering long prayers; must know how to conduct the prayer-meeting to a successful issue, and fast, though first in importance, to lead souls to Christ. And where shall we find such a minister who cannot be sustained? yes, and have more calls for labor in the Lord's vineyard than he can fulfill? A preacher who finds his hearers diminishing in numbers, and the cause of religion waning under his care, must look to himself for the cause, and had

better ask for a dismissal, and let some one who can sustain himself take his place. A preacher who labors weeks and months, I will not say years, and has no seals of his ministry in the conversion of sinners, may well suspect that he has mistaken his calling, and would better serve the church in some other capacity.

#### ESCHATOLOGY.

We meet with the following in the Sabbath Record, and transfer it to our columns for the information it contains as to the views of the early church and Christians writers of the first three centuries, on what has long been to us obscure passages of Scripture. We doubt not that the article will be read with interest. The writer says:

"The under-world, as shown in a former article, is what is often meant by death, as used by the sacred writers. Over this subterranean region, death (personified) reigned. Within his dark domain, death held in durance all the dead. There they lived and moved and had their shadowy being, both the good and the bad. Over and across this region of silence and gloom, the monarch of death cast his umbrageous shadow, and hung around this region of departed spirits the curtains of darkness and mystery. The living recoiled from entering upon those veiled scenes of being, and sought to elude the summons of the king of terrors. Thus the writer of the book of Hebrews speaks of Christ's mission as designed 'to destroy him that had the power of death, and deliver those who all their life time were subject to bondage,' the bondage of descending to the under-world at their natural death. And the apostle tells us, that the last enemy to be destroyed is death, this under-world region. But of this, more hereafter.

I now proceed to show, that the doctrine of the under-world was universally held by the Church for the first two or three centuries.

Irenaeus says, 'Therefore the Lord descended to the regions under the earth, preaching to them also, his advent; the sins of such as believed on him being remitted. But all believed on him who were hoping for him, that is, who had foretold his coming and obeyed his statutes, the just men, and prophets, and patriarchs, to whom He remitted their sins in like manner as to us.'

As to the objects of Christ's death, Irenaeus says, 'That He (Christ) might announce the glad tidings to Abraham and those who were with him.'

Ignatius says, 'How shall we live without him whom the prophets, being his disciples through the Spirit, looked for, as their Teacher? (in the under-world). And on this account, he whom they justly expected, being come, waked them from the dead.'

Tertullian says, 'That Christ did not ascend the heights of heaven before he had descended into the lower parts of the earth, that he might make the patriarchs and prophets participants of himself.'

Clement says, 'The Lord preached to those in the under-world for according to the Scriptures, the under-world says to destruction. We have not indeed seen his form, but we have heard his voice.' And again, 'It has been shown by me, in the second book of Stromata, that the apostles, in imitation of the Lord, preached the Gospel to those in the under-world.' Again,

'As descend He certainly did it, it was that he might preach it to all, or to the Hebrews alone. But if to all, then all who believed will be saved.' Clement asks, 'Did not the same economy hold in the under-world; that there also, the souls, having heard the preaching, might manifest repentance, or confess that their punishment was justly due to their unbelief?' Clement held that those bodies of saints that arose at the crucifixion of Christ, as mentioned in Matt. xxv: 1-2, were the transferring of these saints from out of the under-world up into the upper world, or the holy city in heaven.

Origen says, 'In the under-world, all who wished to follow Christ, from among death's prisoners, could do so.' The patriarchs, therefore, and prophets, and all awaited below the coming of my Lord Jesus Christ.

Cyprian says, 'The Gospel was preached to the dead also, that they might be raised up.' By the dead here is meant those living in the under-world.

Justin Martyr said, 'We Jews have erased the following from Jeremiah: "The Lord God remembered his dead from among Israel, who had fallen asleep under the earth of the sepulchre, and descended to them, that he might announce to them his salvation?"'

Origen says, 'Was not Christ in the under-world? Did he not go there? Is not that true, which is said in the Psalms, and which by the apostles in their Acts is interpreted concerning the Saviour's having descended to the under-world.' And again, 'Since all men descended to the under-world prior to Christ's time, &c. Before the coming of my Lord Jesus Christ, it was impossible for one to pass by the tree of life.' The prophets, patriarchs, and all, therefore, awaited his coming, (in the under-world).

1 Peter iii: 18-20, also chapter iv: 5-7, were understood by the early Christians to refer to the descent of Christ to the under-world, and his preaching there.

Huydekooper says that the Peschito Syriac, which was the earliest version of the New Testament, translates, 'He (Christ) preached to those souls which were detained in hades.'

The passage in Acts ii: 22-31, was likewise understood as referring to the same thing.

Huydekooper says, 'In the second and third centuries, every branch and division of Christians, so far as their records enable us to judge, believed that Christ preached to the departed; and this belief dates back to our earliest reliable sources of information in the former of these two centuries.'

Origen says, 'The region of the under-world, where (before Christ) souls were detained by death (the devil) is so called hades.'

Origen says upon Luke xi: 21-22, 'Christ having bound the strong one, he

went into his house, into the house of death, into the under-world, and thence plundered his goods, that is, carried off the souls which he (death) held; and thence ascending on high, led captive the captives.'

Paul says, in Hebrews, that Christ par-took of flesh and blood, that through death he might destroy him who has the dominion or power of death, that is, the devil.

But time and space do not permit to quote farther.

Now, if the foregoing quotations are reliable, it is unquestionable that the early Christians almost universally believed that all men, at death, descended to a region called "the under-world," by the Hebrews sheol, the Greeks hades; and that Christ, at his death, also descended there, and preached his Gospel to those departed spirits; and that when he ascended into the heavens, he took his own people, that is, the good, from the under-world, with him; and that since his ascension, the souls of the good can and do now pass directly into heaven, without descending first into the under-world.

Now, would it not have been strange, to have had such opinions become so prevalent among those early Christians, who had perhaps the best opportunity of knowing, if such doctrines were not found in and taught by the Bible. Death, then, was a word used to designate the realm of the dead, that portion of the invisible world where the dead lived, where the souls or spirits of the departed were. Death was the name of this kingdom, and when used by the sacred writers, and primitive Christian writers generally, referred to the under-world region. It was this region, this under-world, that Paul calls the last enemy which is to be destroyed, rather than mere natural death. In this region were Lazarus and the rich man; the one happy, the other miserable. In this region resided those demons, that so possessed men, and women especially, when Christ was upon earth, which demons were but the spirits of the departed dead. Until the coming of Christ, those demons had infested our earth, and very much afflicted mankind. But when Christ was on earth, he frequently ejected or exorcised them from those whom they had taken possession of; and it is a fact worthy of note, that ever since Christ's descent to the under-world, such infestations of these evil spirits became much diminished, and those heathen oracles, which often spoke from and for these demons, became silent, and have ceased to give as many responses as before; thus showing, that Christ's mission to the under-world exerted a restraint upon them, and from that time down to modern Spiritualism, (which is evidently but a reviving of that ancient demonology, or necromancy,) little has been known of or heard from these demons.

Such are some of the eschatologic doctrines of the Bible—doctrines once universally believed, but now almost universally disbelieved. And would it not be well for us, who of all others profess to be students of the Bible, to inquire for the 'good old paths,' and the ancient landmarks of truth? S. S. GRISWOLD.

#### PLAINNESS IN THE PULPIT.

and intelligence. It is much easier to be unintelligible than intelligible. "Ah, my brethren," said Archbishop Usher, "how much learning it takes to make things plain." And we may add, labor too. Some are not plain from a desire to fiddle the fancy and excite the imagination. And so they covet a "sky rocket brilliancy," and delight in rainbows, and meteors, and earthquakes, and water-falls, and blooming trellises, and showers of gems, and torrents of fire, and "trouping seraphim," and the "silver chiming of the spheres," and the "weltering chaos of demolished worlds." Some are not plain from a false taste and a faulty training. They think when they enter the pulpit they must be mounted on stilts, and so they give themselves laboriously to seeking out "great swelling words," and constructing cumbersome sentences; and hence become buffy, pompous, bombastic. If there is any nourishment in their productions, it is so absorbed in sponge and fungus as to be indigestible. And some are not plain from a fondness for the abstruse.

From inclination or habit, they have come to deal much in what is hidden, and remote, and difficult to comprehend; and to present things in a blind, circuitous manner. Possibly they would like to be called "intellectual" preachers—writers of "great" sermons—men of a "logical grasp" of mind. Hence their sermons are, to a great extent, metaphysical disquisitions; efforts to reach the "deeper and deeper" of things.

A hair, Twisted North and Northwest side.

Common truths are tortured into obscure propositions, and plain terms eschewed for those that are professional. The mind is entertained with the differences between the "imminent" and "seminent" volitions; the "relations of the infinite and the impossible," and the like. The sentences bristle with scholastic technicalities, and you are compelled to hear of "divine causation," and the "self determining power of the will," and the "objective" and "subjective," the "governmental" view of the atonement, and of "supralapsarian" and "sublapsarian" theories, as if the production were an essay for the classroom rather than a sermon for the pulpit.

What folly all this! Christ did not preach in this manner. He was the plainest preacher in the world. Nor did the apostles, who used "words easy to be understood," and avoided things which "minister questions rather than godly edifying." Nor did the earnest men of God in any time. Ask Luther how he preached—whose words were "half-battles"—and he will tell you it was not in a way to suit the "learned men and magistrates," of whom he had many as hearers, but for the poor, the women and children and servants, of whom he had many more. See how the stanchest of the old Puritan divines of the 17th century preached, and it will be found that it was in the homely dialect of the common working

people. One may read pages and find scarcely a word of more than two syllables. Learn how the founders of Methodism preached, by Wesley's direction, "Use the most common, little, easy words in the language." It is a rule that may be everywhere observed, that whatever God makes is simple, plain, elementary. Man only complicates and obscures. The nearer we reduce things to a naked simplicity, the nearer we approach perfection. And the last place for complication and obscurity is in the pulpit.

"I seek divine simplicity in him  
Who handles things divine."

A man who cannot make things plain is not qualified to fill a pulpit. First of all, let the preacher think out his subject so thoroughly that his ideas shall lie clear and distinct, like crystals, in his own mind; and then let him remember that "a straight line is the shortest distance between two points," and speak accordingly. What right has he to use an involved and tortuous manner when declaring the great things of God? "darkening counsel by words without knowledge." What right has he to come before plain people in the strain jacket of professional dignity, and talk of "evolution" instead of will, "intellectual process" instead of thinking, and "moral obligation" instead of duty, and the like, as if the very use of the language were, as Tully and Cicero suggest, to conceal one's thoughts? What right has he to give his hearers the hard stone of metaphysics, when they are dying for the bread of heaven? What right has he to bring forward profound disquisitions and curious speculations, when the command is, "Preach the preaching that I bid thee?" And what right has he to hide that Christ whom he is to make known, amid flowers of rhetoric, as Verelst, in his portrait of James II., virtually hid his majesty in a profusion of sunflowers and tulips? When the late young preacher, Erskine Hawes, was dying, he said, "I wish to live to preach the Gospel more simply." How many at death's door have felt as he felt?

GO TELL JESUS.

Bury thy sorrow,  
The world has his share,  
Bury it deeply,  
Hide it with care.  
Think of it calmly  
When undisturbed by night,  
Tell it to Jesus,  
And all will be right.  
Tell it to Jesus,  
He knows thy grief,  
Tell it to Jesus,  
He'll send thee relief.  
Gather the sunlight  
Aglow on thy way,  
Gather the moonbeams,  
Each soft silver ray,  
Hearts grown weary  
With heavier woe,  
Drop 'n' the darkness,  
Go comfort them, go!  
Bury thy sorrow,  
Let others be blest,  
Give them the sunshine,  
Tell Jesus this rest.

THE ONE TALENT.

on the high intellectual gifts or superior advantages for usefulness which others enjoy. If we were in such situations, we imagine all obstacles to success would be removed, far beyond that which is now in our power. We forget that Satan has his temptations, and life its sorrows for every age and condition.

You to whom life is full of sunshine, would you exchange your intellectual gifts, though only of the common order, for the rare genius of Cowper, and with it take also his life long burden of dependency almost verging on despair?

Or would Milton's wonderful power compensate you for his blindness? So, too, many of the greatest Christian workers have toiled on, year after year, under weights of suffering that would have crushed common natures. We know not what we ask when we sigh for positions far beyond our sphere. It is only the surface life we see. Could we look beneath that, we should often pity where we now envy. No doubt in many cases the large possessions which we think would afford us such abundant means of usefulness would prove only a snare to our souls. There are few of whom it can be said, as of Jehoshaphat, "He had riches and honor in abundance, and his heart was lifted up in the ways of the Lord."

A poor widow was accustomed to contribute most generously to every enterprise which would advance the cause of religion, and to the joy of those who were familiar with "her good works and alms deeds," she came into possession of a handsome fortune. But her benevolence did not keep pace with her prosperity. She now began to look coldly on solicitors for charitable purposes. On one occasion she gave a shilling to a cause to which she had formerly given more than twenty times as much in her days of poverty. Her faithful pastor felt it to be his duty to remind her of her former practice, and remonstrated with her on the great change in it. She freely admitted that "when she received her daily bread, from her Father's hand, day by day, she had enough and to spare; but now, when she had an ample income to look after, she was continually harassed with fear that she might one day come to want."

A very benevolent rich man, for many years before his death, would never trust himself with the sight of his large revenues. Though he kept his accounts carefully, the gold and silver never touched his hands, but was committed to trusted stewards, who expended it as he directed. He felt that human nature was too weak to be trusted with what might prove such a temptation to avarice.

No doubt if God had seen that we could serve him better with riches and honors at our command, he would have given them to us. Alas, there are but few who make a right use of them; and do we employ so faithfully our one talent that we have reason to suppose that we should prove exceptions?

Ah, there are heavy responsibilities resting upon those "to whom much is given." No wonder the pious John Welsh, to whom

a large church and congregation were committed, used to spend six and eight hours a day in prayer for wisdom and grace to guide aright that large flock. Once when his wife inquired the cause of his weeping, he answered, "I have three thousand souls to give account to God for, and I know not how it is with many of them."

How many souls have we to give account to God for? Far more, no doubt, than we ever imagine. O, let us not be covetous of larger fields until we have well cultivated our narrow ones. Let us not sigh for ten talents when we keep our one talent buried in the earth. If God has given us only the humblest class in the Sunday School, let us do with our might all that our hands find to do in it. Let us be found working faithfully in this little corner of his vineyard, whenever the Master comes for us.

INGRATITUDE.

Ah! this oldest friend of hell! Who would suppose he could live in such a beautiful creation? And yet he has entered the evergreens of our friendship to wither them; he has been found in the church of God; his breath has polluted the sacred ministry! So foul a vice cannot live alone. Wherever we find it, we also behold more of the twisted, broad, green-eyed envy, red-haired jealousy, Cain-hatred, and black ingratitude—fit companions.

I once knew the peace and reputation of a family to be ruined by this fiend of perdition. It was one of the most respectable families of the church, and the transgressor was a stranger, a clergyman of fair talent, but who possessed a jealous and ungrateful temper. The preacher being poor, excited the warmest sympathies of the kind-hearted family in question. They received him into their confidence—they gave him without stint or measure of every thing that could make the destitute comfortable—led the subscription—loaned his credit—and years of prosperity and friendship followed.

But alas! the scene soon changed! For some trivial cause, which no honorable mind would regard, the minister's unhappy temperament turned everything into gall. He reproached his benefactor, slandered his wife, and made innocent children feel the pestilential influence of his unbridled tongue. His ungrateful standard once set, he breathed it in his sermons—talked it in stores—made his grievances the topic of conversation in visiting, and worse than all, used to be in the habit when abroad, of invidiously referring to some very bad folks who were his neighbors.

The disastrous consequences of such a course, may easily be imagined. The transgressor is the first loser—for there is the loss of friendship, good will, and self-respect. The heart once sprung, opens its doors for the entrance of the vile imp. No mortal can cultivate an ungrateful temper, without doing himself more harm than all his enemies can do him.

casting away his friends, admitting they are faulty. How much nobler and God-like to forgive. I cannot part with a weak friend—his friendship however feeble, is an advantage.

I would not wish to alienate that large list of common friends—much less would I willingly separate from that best form of friendship—my benefactors. Modestly.

THE COLENSO CASE.—The clergy of the diocese of Natal have all of them (except one who is absent in England) signed a solemn declaration that they will not hereafter recognize Dr. Colenso as their bishop, in any manner whatsoever, no matter what may be the judgment of the five lords of the Judicial Committee in England. The civil power at home may continue to Dr. Colenso his salary; but it cannot open to him a single one of the churches of his former diocese; and even if it could open their doors and pulpits to him, it could not compel either priests or people to attend and witness the desecration. He might preach possibly to bare walls, or to benches filled only with those who are hostile to the church from without as he has been from within. Throughout the whole Anglican Communion, all over the world, there is not one pulpit or altar at which that man can this day minister any holy function, whatsoever. A fact like this will, in the long-run, prove entirely too much even for the five lords of the Judicial Committee.—Church Journal.

HAVE YOU A BIBLE?—Some gentlemen called upon an old woman and inquired if she had a Bible. She was very angry at being asked such a question, and replied, "Do you think, gentlemen, that I am a heathen, that you ask me such a question?" Then calling to a little girl, she said, "Run and fetch the Bible out of the drawer, that I may show it to the gentlemen." They desired she would not take the trouble, but she insisted that they should "see she was not a heathen." Accordingly the Bible was brought, nicely covered: on opening it, the old woman exclaimed, "Well! how glad I am you called and asked me about the Bible! here are my spectacles! I have been looking for them these three years, and did not know where to find them." Might she not be called a heathen?

GRADUALISM.—The growth of grace in the heart may be compared to the process of polishing metals. First you have a dark, opaque substance, neither possessing nor reflecting light. Presently, as the polisher plies his work, you will see here and there a spark darting out, then a strong light; till by and by it sends back a perfect image of the sun which shines upon it. So the work of grace, if begun in our hearts, must be gradually going on; and it will not be completed till the image of God can be seen perfectly reflected in us.

THE TRUE HERO.—The hero in Christ's army is not the man who has rank, and title, and dignity, and chariots, and horsemen, and fifty men to run before him. It is the man who looks not on his own things, but the things

of others. It is the man who is kind to all, tender to all, and has a heart to feel for all. It is the man who spends, and is spent, to make the vice and misery of the world less, to bind up the broken-hearted, to befriend the friendless, to cheer the sorrowful, to enlighten the ignorant, and to raise the poor. This is the truly great man in the eyes of God. The world may ridicule his labors, and deny the sincerity of his motives. But while the world is sneering, God is pleased. This is the man who is walking most closely in the steps of Christ.

The Advent Herald.

TUESDAY, SEPTEMBER 6, 1864.

JOSIAH LITCH, EDITOR.

AMERICAN EVANGELICAL ADVENT CONFERENCE.

The Annual Meeting of the American Evangelical Advent Conference will be held (Lord willing) at Providence, R. I., commencing Tuesday October 11th, at 2 o'clock, P. M., and continue over the following Sabbath.

(J. PEARSON, JR., President.  
H. CANFIELD, Secretary.)  
Waterbury, Vt. Aug. 23 1863.

A. M. Association.

ANNUAL MEETING.

The Annual Meeting of the American Millennial Association will be held at Providence, R. I., on Thursday, October 14th, 1864. And also the Quarterly Meeting of the Standing Committee, at the same date and place.

JOSIAH LITCH, Pres.  
F. GUNNER, Sec.

ORDER OF EXERCISES

At our Conference.

Tuesday, Opening services of the A. E. A. C. Evening. Annual Discourse before the Conference.

Wed. A. M. Session of the Conference. P. M. Discourse, followed by business.

Evening, Discourse.

Thurs. A. M. Business of the A. M. A. P. M. Anniversary of our Publishing Association. Addresses.

Evening, Discourse.

Friday A. M. Business. P. M. Sabbath School Anniversary. Addresses.

Evening, Sabbath School Exercise.

Sat. A. M. Reports pertaining to the general interests of the cause. P. M. Discourse.

Evening, Discourse.

Sabbath, Discourses A. M. P. M. and Eve. Prayer-meeting each morning, commencing at 8 o'clock.

Among the subjects which may be expected at the Conference, the following are assigned to the brethren named:

1. The Atonement. S. S. GARDIN.

2. The ultimate design of God in creation. D. I. ROBINSON.

3. The Nature and Attributes of the human soul. J. M. OSBORN.

4. The events which are to precede Christ's Advent. R. H. HURCHISON.

5. The order of events preceding, accompanying and following the advent. I. H. SUMNER.

6. The nature and peculiarities of the Millennium. J. I. LITCH.

7. The Christian Ministry, its importance and its claims. C. CUNNINGHAM.

8. The great need of the Church.

The following questions will also be considered during Conference:

1. Has the antichrist of prophecy yet been developed? if so, how and when?

2. Have the signs in Matthew xxiv: 29 yet appeared? if so, when and where?

3. To what extent will the judgment, at Christ's coming, affect the nations and kindreds of the earth? L. OSLER for Com.

Beloved Brethren, nearly a quarter of a century has passed since this conference held its first session, and in reviewing the past, we are not led to exclaim—"What hath God wrought?" What an amount of light has been shed on the prophetic Scriptures. What hoary errors have been corrected. What prejudices have been removed. What an interest has been awakened in Scripture investigation. What a mighty impulse has been given to Christian labor, and how many thousands are to-day rejoicing, and through eternity will rejoice, that they were privileged to hear the angel's message, "Fear God and give glory to him, for the hour of his judgment is come." And, notwithstanding numerous and serious obstacles have been thrown in the way of our work, yet the Lord has graciously cleared our way, and given us abundant cause for encouragement and renewed efforts. If at any time in the past, the mission in which we are engaged was called for, certainly the present furnishes a multitude of new reasons, why with redoubled energy, we should throw ourselves into the work, and with our might do what our hands find to do. From all parts of the land, as surmises come, that this cause has a deep and an abiding hold of the affection of the friends of Jesus, while many are anxiously inquiring the significance of occurring events. Now is the time to strike for ages, strike for God. The startling, and rapidly occurring events of the day, are also giving additional interest to prophetic investigation, and fully justify the work we are doing. We should therefore concentrate our efforts to spread the knowledge of Christ's coming kingdom, to the utmost of our ability. Our annual gatherings have been eminently blessed in producing this result among us. The united wisdom, piety, and interest of this cause have been called together at these meetings to give strength and effectiveness to the work in which we are engaged. Let there be general rally to the conference at Providence. No Advent minister in the land should be deprived the privilege of attending for the want of means. Will not the churches, and friends abroad see that this matter is attended to? If it is necessary to make a little sacrifice in getting to the conference your-

self, and assisting some one else to get there, make it, and show your faith in the coming One, who has assured you, he will never leave nor forsake you. Allow no trivial excuse to keep you at home. Do not allow the suggestion, "that there will be enough there without you; and you can do nothing if you should be there," to have any weight on your mind.

You are needed there, and will you allow the cause you love, to suffer for any lack of interest on your part?

Let us all, make the meeting a special subject of prayer, and inquire of the Lord what our duty is in the case.

"The night is far spent, the day is at hand, let us therefore put off the works of darkness, and let us put on the armor of light."

L. OSLER.

ALL ISRAEL.

Bro. Litch:—Will you explain Romans 11: 26, giving the meaning of each term?

S. MILLIKEN.

The verse reads as follows: "And so all Israel shall be saved: as it is written, 'There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob.'"

Israel was the name given by the Lord to Jacob because of his prevailing prayer



flashed; is, under this argument of Paul, entitled to that appellation. The "All Israel" who shall be saved, then, is that remnant of Jacob's seed who are the election of Grace, or are born again.

Does this man, shall be converted? clearly not. For we have already seen that Paul's whole argument in the 9th, 10th and 11th chapters is to show that only the believing and obedient remnant, the children of God have a right to the name. But having obtained that name, they must have been converted and become the children of God. Therefore, when it is said All Israel shall be saved, it refers to those who have already been converted, hence must mean what Isaiah said, "Israel, shall be saved in the Lord with an everlasting salvation. Ye shall not be ashamed nor confounded, world without end." Isa. 45: 17. That it does not mean that all Jews will be converted at the second Advent of Christ appears again in the declaration of Christ. Luke 13: 25-29. "When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." This was said to the Jews in reference to Christ's second Advent and kingdom.

#### THE PROVIDENCE CONFERENCE.

Are you going to the Conference? Why should I go? 1. To get your soul refreshed and quickened by the preaching and devotional exercises. We anticipate a great and good time in this respect. 2. That you may add your united prayers and faith to those of your brethren, for the awakening and conversion of sinners. 3. That you may have your zeal and courage strengthened in this great cause for which we labor. These general gatherings are all important in this respect. Those who never attend such meetings, are in danger of becoming disheartened in the work. The attendance of two or three from a place will frequently infuse new life into the whole church for the year. 4. That you may give your countenance, counsel and support to the enterprises of the church. Every additional face showing itself in the Conference, helps to encourage the whole body. You know well how discouraging it is at home in your ordinary meetings to see but few out. How much more so when we meet for these general gatherings. Don't cause the hands of your brethren to hang down from this neglect.

Provision abundant will be made for a large attendance, so far as food and lodging are concerned. You will be a burden to the Providence Church. Their great burden will be in the other direction; making provision for you and lose their labor and expense by your neglect to come and enjoy it; so come along. We mean you, who have not thought of attending; and you who hesitate.

The great principles of our faith are to be brought forward and discussed, and you want you there to drink in the spirit, that you may go home refreshed. True, we intend to give the written discourses in the Herald, with the doings of the Conference with them. But we cannot communicate the power that accompanies them, it can't be copied on paper. Don't fail to come to Conference and catch it as it flows.

#### HELP FOR THE HERALD.

It has been suggested by interested friends that we should make an appeal to our ministers and agents as well as other friends, between this and the Conference, to see what they can do for us, 1st, by getting new subscribers; 2d, by obtaining donations to meet our extra expense, from all who are interested in sustaining the paper. Will you all do it?

#### ENQUIRIES.

Dear Bro. Litch—As I am a seeker after truth, and when I come to that thing that I do not know I cannot think of any better way than to ask some one that can tell me; and so I should like to have you tell me through the Herald, if the blessings promised in the 26th chapter of Lev., and the 28th chapter of Deut., and the 11th and 55th of Isa., and the 34th of Ezek., were not made to the Jews on conditions, and they having failed to comply with the conditions, have they not received the curses instead of the blessings? And are we to look for those promised blessings to be fulfilled to the Gentile Church in the world to come? Have we any right to suppose that we shall have to build houses in the eternal kingdom? Is there any thing in God's Word to prove that after Christ comes, and all things are made new, and the saints are gathered, and their bodies made like Christ's glorious body, and sorrow and pain forever done away, that they then will multiply? And on the other hand, is there not enough in God's Word to prove that such will not be the case? Are we to suppose after there is a complete restitution, that straw will be the food of the lion and the bullock, when the green herb was their food before the transgression? Shall we look for the serpent in the everlasting kingdom to creep upon his belly and eat the dust for his meat, which was God's curse upon him?

W. S. CUTTING.  
Sugar Grove, Ill., Sept. 4, 1864.

ANSWER.—The inquiries of our brother would if fully answered require a lengthy article, for they involve a subject which has long engaged the ablest minds of Christendom. That the suggestion of our correspondent is true with respect to many passages of Scripture there can be no reasonable doubt. The

blessings and curses of Lev. and Deut. were expressly declared to be conditional, and both the blessings and the curses have fallen on the Jews.

But the 65th chapter of Isa. seems to be of a different class of prophecy. Commencing with the 17th verse, it is evidently a promise of a new heavens, and a new earth wherein dwelleth righteousness, and is no doubt the very promise to which St. Peter refers in 2d Epistle third chapter. "The time for its accomplishment has not come, and when it does come, if the new heavens and earth are to be literal, we cannot see why the other things mentioned will not be literal. And if God has said that in the new earth "They shall build houses and inhabit them, and plant vineyards and eat the fruit of them," it is wise in us to believe it without ginsaying. If he says the lion will eat straw like the ox, and that the serpent shall eat dust, we can have no just ground for disputing it. But that "they that are accounted worthy to attain that world and the resurrection of the dead, neither marry nor are given in marriage," Christ has settled. Whether in the restitution, the serpent will go on his belly is not revealed.

#### News of the Week.

##### WAR NEWS.

There is an ominous silence in Grant's army. Gen. Lee is said to be massing his forces at Ream's Station, it is supposed with a view to attack and drive Grant from the Weldon Railroad. The rebels have great fears of an attack on the Lynchburg road.

Reports from the Shenandoah Valley are very conflicting. Some of them say that Early is retreating to join Lee in an attack on Grant, while others affirm that the rebels are massed near Winchester.

Sherman is massing his army at Atlanta with a view to strengthen his fortifications and prepare for a fall campaign.

Reports were current on Saturday last that Mobile had fallen into our hands, having surrendered after a brief shelling, but the report at this present writing lacks confirmation.

##### POLITICAL.

Gen. McClellan has accepted the nomination of the Chicago Convention, and in his letter says that the only condition on which there can be peace is, the preservation of the Union entire, which is a condition the rebel leaders repudiate.

New York, Sept. 10. The Daily News repudiates McClellan's nomination, urging the reassembling of the Democratic Convention to either remodel the platform or nominate a candidate to suit the present platform.

##### INTERESTING NEWS FROM MEXICO.

New York, Sept. 10. The Herald's New Orleans correspondent writes that the latest arrivals from Brazos Santiago bring reports from the several vessels, which sailed from New Orleans lately for Matamoros with cargoes intended for the Cortinas Government, or a general market, have been seized by the French at the mouth of the Rio Grande.

The Herald's Matamoros correspondent, writing Aug. 20th, says the French and Bona Del Rio, and all communication in that direction is cut off. Cortinas declares he will defend Matamoros against the French, but as the city has no fortification it will be difficult for him to do so. Cortinas demands of the merchants of Matamoros a loan of \$150,000 in specie, which they refuse. Messrs. Zunn and Hurd, Acting British and Prussian Consuls, have been thrown into prison, together with others, for resisting this demand for money. Gen. Majra was advancing on Matamoros with 4000 troops. He had reached and occupied Monterey. President Juarez made no resistance, but left for Chihuahua. Manzanilla is strongly fortified, and in all the northern region on the Pacific slope the cause of Juarez triumphs. Assistance of the greatest importance was coming from California, and a heavy emigration, friendly to Juarez, was reaching Sonora.

#### Correspondence.

FROM J. M. JENNINGS.

Dear Brother Litch:—I am sorry to say that my health was so poor last winter and spring that I was not able to get out much among the people; and not having much handed in to sustain my family, in laying time, my health being much improved, I felt it a duty to go to work to provide for my family by laboring with my hands.

While in that position I had what I could near home, but felt burdened all the time I saw poor sinners in the broad road to woe. O, how I feel for poor sinners and cold-hearted professors! May God awaken them to duty!

About two weeks ago the Lord opened my way, so I have left my little family, to go out and invite sinners to Jesus.

Dear Brother, I feel like laying all on the altar, and giving all for Christ. I went from Cabot to Elmore, Vt., where I found a woman by the name of Mrs. Sarah L. Chandler, who has had the most extraordinary experience of any one with whom I ever met. Some time ago she was sick with consumption and the doctors said she must die. Her lungs were sunk in and she had become entirely helpless. Her friends came in to see her die. She felt the death-chill upon her and she passed from earth away. She says she went to heaven and saw Jesus and the angels, and conversed with them. It was shown her that she should come back to earth, and Jesus asked her if she would be faithful. She told him she would. She revived and received strength immediately, got out of bed alone and dressed herself. And although she had not eaten much for a number of days before, to the surprise of all, she sat down to the table with the rest of the family and ate a hearty meal. O, praise God

for his matchless power which is manifested on earth to convince sinners. But it is as "Father Abraham" said: "If they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead." Both Mrs. Chandler and her husband are now looking for the coming and kingdom of Christ.

From Elmore I went to Hyde Park, and attended the Christian Church on the Sabbath and heard Bro. Williams in the forenoon, and was invited to speak in the afternoon, and spoke on this text: "That ye should love one another, even as I have loved you." I had a free time in speaking; and at 5 o'clock, by request, spoke again. The power of God rested on the audience, and they were in tears. A number of exhortations followed, and one wanderer returned to the fold. My own soul was much refreshed, and I praised God and took courage.

They requested me to return and preach again, which I shall do on my return home, and hold meetings a day or two. There are some ardent believers in that place.

From there I went to Montgomery Center, and stopped with Bro. Martin over night. I have an appointment there this week Friday to hold over the Sabbath. From there I went to North Sutton, C. E., and commenced meeting on Wednesday and continued over the Sabbath. On Friday evening, which was the interest that the meeting continued till 11 o'clock, and one was born into the kingdom, and others are under deep conviction. I can truly say God is blessing the labors of his unworthy servant. Yet how weak I feel! Yours truly, J. M. JENNINGS.

##### SUPPORT OF THE HERALD.

Bro. Litch.—I see by late numbers of the Herald that you solicit aid from the friends of the Herald, to sustain it, that on account of the rise on paper, it would perhaps be necessary to raise the price of the paper; but we know that many of those who take the Herald are hardly able to pay for its present price, and I do therefore earnestly hope and pray, that all who have the means, will send in of their abundance so that it may be placed within the reach of our poor brethren and sisters. To many it is all the Advent preaching they have except the Bible, and no doubt it would grieve their hearts to be deprived of it. Let us all remember that the Scripture teaches us, "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Let us also remember that the day of the Lord is rapidly approaching, when we shall have to give an account of the disposition we have made of the things that God has entrusted to our care.

May the Lord awaken us all to realize the position we occupy, so that we may strive to awaken others to see the dangers that surround them, that many may yet be constrained to seek shelter in Jesus before it

is all just laboring as men that are asleep; and I for one often feel like Bunyan's Christian travellers, when they entered that part of the way where the very air seemed to have a tendency to make them drowsy and sleepy.

May God in his infinite mercy awaken us all to a sense of our duty before the blast of the trumpet shall sound, and we shall be called to the bar of God, is the prayer of your unworthy sister.

B. EMMETT.

Mechanicsville, Pa., Sept. 4, 1864.  
Five dollars accompanied this letter.—Ed.

##### SEVENTY-FIVE THOUSAND TONS OF HUMAN BLOOD.

A writer has styled this age "an age of mendacity." Also in "Signs of the Times" is found the following remark: "No man expects the truth in the public prints of the day. Correspondents are hired to lie, editors are hired to lie, and publishers publish lies. Most of the newspapers have their price. Pay it and they will praise your friends and curse your foes. They team with lies."

The civil war now desolating a part of our land, carrying sorrow to many hearts, and robbing so many homes of their happiness, is indeed terrible. The truth is bad enough, but it is really pitiable to find men so base that for mere political effect, they will publish such lies as lately appeared in an article under the above heading in the Toronto Leader. The article purports to be copied from the Jefferson Co. (N. Y.) Union. It states:

"There has been enough already slain (in this war), to encircle our State, if their dead bodies were laid in one continuous line.

"If they were placed in coffins, and corded, they would measure thirty-nine thousand (39,000) cords.

"If laid in a wall twenty-five feet thick, and thirty feet high, it would be over one mile and a fourth in length.

"If five feet thick and ten feet high, the pile would reach across the State.

"If piled upon a ten-acre lot, they would be nearly two hundred feet high.

"If laid upon the ground they would cover every foot of ground in Jefferson county.

"Seventy-five thousand tons of human blood have been spilled on Dixie's soil—enough to turn every spindle in Lowell—and if the tears were added to the blood, it would turn the machinery of the Continent, and the unavailing sighs would fill every ocean sail.

"The one-half has not yet been told. The millions of wounded and maimed for life must be taken into account in summing up the grand total of evils incident to this bloody and fanatical war," &c.

It is no uncommon thing for me to meet with those who speak of the millions of lives that have been lost thus far in this war. How will the above calculation stand the test of investigation? In Wells' Chemistry we are told that "a healthy, full-grown, average sized man contains about twenty pounds of blood." In 75,000 tons there are 1,500,000,000 pounds, which would be contained in 75,000,000 men! Now, if the population of the United States were thirty millions, and one-fourth were able to bear arms, then the whole of the militia have already been destroyed, according to this calculation.

It would require over one million men to encircle New York State, requiring a line of about one thousand, one hundred and eighty miles to reach around it.

Thirty-nine thousand cords would contain about 384,000 men, supposing each occupied thirteen cubic feet.

A wall five feet thick and ten feet high, extending three hundred miles or across the State, would contain six millions of men.

A ten acre lot piled two hundred feet high would contain nearly seven millions.

Ten square miles contain 278,784,000 square feet, which if each man occupied twelve square feet would hold 23,232,000 men—more than two-thirds the entire population of the United States.

No other reason can be ascribed for the publication of such articles than a desire to excite a sympathy against the Federal Government.

What can be gained, either by the North or South, or by Canada, or by the world, by the establishment of a slaveholding and slave-breeding government in the Southern States? Have not the slave States ever remained behind the free States in all that can give prosperity to a people? Can they have greater prosperity than they have enjoyed, if entirely separated from those whose industry, skill, and enterprise have hitherto sustained them? It is evident that the writers and publishers of the article referred to, are either blundering calculators or arrant knaves.

D. ELWELL.

Post Dover, Ct. W., Sept. 7th, 1864.

##### FROM O. R. PASSETT.

Dear Brethren and Sisters of like precious faith, among whom I have preached the Kingdom of God:—

I have been called in the providence of God to a new field of labor in the Lord's Vineyard. It has been the order of the great Head of the Church that I should labor for souls in different sections, and, like my Divine Master, to preach the Kingdom of God to other cities also. This has not been of my own choosing, as some may have supposed, for I have preferred a permanent dwelling-place and a quiet home till the Lord come. There has no one thing of a worldly nature been more desired by me than this. And yet it has not pleased the Lord to grant me this desire. If he sees best he may confer this hereafter; if not, I am content to wait the coming of my heavenly home and rest. I have often thought when I have moved to a State, city, or town, "this is my last move till I take my final one into the Kingdom of God, or am called to rest in the quiet grave till the resurrection." I so felt when I went to the State of Maine. I fully determined in my own mind to locate there until the end of my labors; but a mysterious Providence so ordered that my companion could not endure the severe changes of the seasons, and was almost constantly ill during our residence there, and just escaped with her life as we removed hurriedly to Massachusetts.

Thus I was compelled to relinquish that field of usefulness, where a wide and effective door seemed to invite my continued labors, and where brethren in all parts of the State desired my presence as their State missionary. And when I removed to Boston two years ago, to again take the pastoral charge of the Hudson Street Church, I said to my wife, "This is the last move of the church. I will leave you in the city among your brethren and sisters and I will travel abroad and preach the Gospel." But after all this resolve here I am again on the move, and settled in the State of New York!

While there are many unpleasant things in moving from place to place, and in parting from old and tried Christian friends, yet there is also much that is pleasing and desirable. We form new acquaintances with many of God's elect and chosen ones, whom we should never have known, and with whom we should never had fellowship in this life. We have also a far more extended field of labor and influence than had our efforts been more circumscribed and limited; and we have the evidence that we are called to fill with others the mission of the Angel, Rev. 14: 6, 7. And the preaching of the revived Gospel of the kingdom to the world, Matt. 24: 14. These are truly some of the gratifying features of our pilgrim life.

For the last twenty years I have preached the gospel mostly in New England, in several of its cities, villages and towns. I have had the Pastoral charge of several of the churches in the principal cities of New England from a period of six months to five years; and have traveled in the meantime extensively as an Evangelist into "regions beyond." Happy has been my mission and experience in all these places, though attended with much trial and labour! I would not, however, have this part of my life changed or blotted out, or not to have occurred for the world! Were I to choose my lot to a blessed old age (if I must travel as God's missionary) I could not alter my course in life for the better. Praise God! for all the way he has led me. I have found the Saviour's promise fulfilled to the letter in my case, whereby I know I am a servant of His. I have found "fathers and mothers, brethren and sisters, children and lauds, with persecutions," and therefore I expect in the end to receive "in the world to come eternal life." What a legacy for leaving all and forsaking all to follow Christ in this world! "Praise the Lord, O, my soul!"

I am now called to the eastern part of the State of New York, and am located at Sandy Hill. This is my native State, and when I began my ministerial labours I first preached in its western portion. The church in this place had enjoyed the efficient labors of Elder Matheson for a period of five years. He, with his devoted wife, have done much for the cause here. They have gone now to Castleton, Vt., where they are located over the church in that place. The Lord bless them in that new field.

Now, brethren and sisters, I sincerely ask your prayers for me as I commence and continue my labours here in this distant field from you. Remember me often at the

Table of grace, as you ask mercy for yourselves. Pray that I may be faithful unto the flock of God, and to my fellow men, and to my own soul, and meet you all at last in the Kingdom of God, when our Redeemer shall come to reign.

Sandy Hill, N. Y., Sept. 6, O. R. PASSETT.

SECRETARY SEWARD, on his arrival home at Auburn, made the following remarks:

"Although altogether unauthorized to speak for the President upon hypothetical questions, I think I can give an answer upon the subject of slavery at the present day—an answer which will be explicit, and I hope not altogether unsatisfactory. While the rebels continue to wage war against the Government of the United States, the military measures affecting slavery, which have been adopted from necessity, to bring the war to a speedy and successful end, will be continued, except so far as practical experience shall show that they can be modified advantageously, with a view to the same end.

When the insurgents shall have disbanded their armies, and laid down their arms, the war will instantly cease—and all the war measures then existing, including those which affect slavery, will cease also; and all the moral, economical and political questions, as well as questions affecting slavery as others, which shall then be existing, between individuals, and States, and the Federal Government, whether they arose before the civil war begun, or whether they grew out of it, will, by force of the Constitution, pass over to the arbitration of courts of law, and to the councils of legislation.

I am not unsophisticated enough to expect that conspirators while yet unsubdued, and exercising an unresisted despotism in the insurrectionary States, will either sue for or even accept an amnesty based on the surrender of the power they have so recklessly usurped. Nevertheless, I know that if any such conspirator should tender his submission upon such terms, that he will at once receive a candid hearing, and an answer prompted purely by a desire for peace with the maintenance of the Union. On the other hand, I do expect propositions of peace with a restoration of the Union, to come not from the Confederates in authority, nor through them, but from citizens and States under and behind them. And I expect such propositions from citizens and States to come over the Confederates in power, just so fast as those citizens and States shall be delivered by the Federal arms from the usurpation by which they are now oppressed. All the world knows that so far as I am concerned, and I believe, so far as the President is concerned, all such applications will receive just as an answer as it becomes a great, magnanimous and humane people to grant to brethren who have come back from their wanderings to seek a shelter in the common ark of our national security and happiness."

THE WORLD AT WAR.—The whole world seems to be in a state of convulsion. Germany and Denmark are still in arms—England looks on uneasily; France is kept quiet only at the point of the bayonet. Poland is always under the Russian heel. Italy, Austria and Spain, watch the progress of events vigilantly. Russia is rapidly constructing an iron-clad navy. The Swedish navy is already on a war-footing, and one squadron has gone to sea. All the great Powers of Europe mistrust each other's intentions; and it would seem that only a slight provocation was needed to precipitate the whole eastern Continent into war.

It is the same on the other side of the Atlantic. Besides our own great struggle for national life, Mexico is torn by intestine troubles, Chili and Peru are at loggerheads, and the South American States generally are in a chronic state of uproar and confusion. The whole world seems tending to war most rapidly.

EFFECT OF LIGHT.—A tadpole confined in darkness would never become a frog; and an infant being deprived of heaven's free light would only grow into a shapeless idiot, instead of a beautiful and rational being. Hence, in the deep dark gorges and ravines of the Swiss Valais, where the direct sunshine never reaches, the hideous prevalence of idiocy startles the traveller. It is a strange, melancholy idiosyncrasy. Many citizens are incapable of any articulate speech; some are deaf, some are blind, and some labor under all these privations and are all misshapen in almost every part of the body. I believe there is in all places a marked difference in the healthiness of houses according to their aspect with regard to sun, and those are decidedly the healthiest, other things being equal, in which all the rooms are, during some part of the day, fully exposed to the direct light. Epidemics attack inhabitants on the shady side of the street, and totally exempt those on the other side; and even in epidemics such as ague, the morbid influence is often thus partial in its effects. Mr. Moore.

THINGS IMPORTANT TO MECHANICS.—We clip the following from the Scientific American. And there are many other formulae to be found there valuable for all departments of industry.

Solder for brazing Steel.—Some of our readers may be caught in a predicament, and we therefore append a formula for a low: Silver 19 parts; copper 1 part; brass 2 parts; if practicable, charcoal dust should be stewed over the melted metal in the crucible.

A good article of yellow brass is extremely desirable for fine work in telescopes and optical instruments generally. A metal that works free and soft under the tool, and is capable of receiving a fair luster from the burnisher, is always in request. A good yellow brass can be made from the following metals: That denominated "watchman's brass" is made of one part copper and two parts zinc. German brass is equal parts of copper and zinc; the addition of a little lead makes the metal work easier and less liable to tear under the tool.

In all these mixtures the zinc must be added last as it is a volatile metal and fuses at a much lower heat than the copper; the melting point of which is 4587 degrees, while that of zinc is only 700 degrees.

Iron and brass must be united by spelter, which is equal parts of brass and zinc. When the joints are cleaned and wired together fine powdered borax is applied to them as a flux.

The solder is then dusted on in the form of a powder, or fine filings, and melted in, either with a blow-pipe or by being placed in a charcoal fire. Care must be taken not to melt the brass to be brazed. The solder of course has a much lower fusion point than the metals to be joined, else they would both run at the same time. A simple method of case-hardening small cast iron work is to make a mixture of equal parts of pulverized prussiate potash, saltpetre, and sal ammoniac. The articles must be heated to a dull red, then rolled in this powder, and afterwards plunged into a bath of 4 ounces of sal ammoniac and 2 ounces of the prussiate of potash dissolved in a gallon of water.

How to DRY SWEET CORN.—As soon as the corn is fit for the table, husk, and spread the corn in an open oven, or some quickly drying place. When the grains loosen, shell the corn, or shell as soon as you can. Then spread upon a cloth to dry in the sun, or on paper in a warm oven; stir often, that it may dry quickly and not overheat. It more resembles the undried by its being whole, is sweeter, and retains more of its natural flavor by drying faster. When wholly dried, expose it to the wind by turning it slowly from dish to dish; the wind blows off all the troublesome white chaff.

THE DIFFERENCE IN MEN.—Under this heading, the Berkshire Courier has the following: "Somebody says that newspaper subscriptions are infallible tests of a man's honesty; anyhow, they are unmistakable proofs of a man's manliness. Raising the price of our paper in March, 1863, cleared our subscrip-

tion list of a few, whose purses were much larger than their souls; and the next increase, which we were compelled to make last week, has met with a willing acquiescence by all subscribers so far, except in one instance of a man so far as form is concerned—who gave a flimsy excuse for stopping his paper. But, to offset that, we have just received the following letter from a man who paid his subscription in advance some months ago, and we will preface it by saying, We had rather have one such subscriber than half a dozen stingy ones, who would cheat us if they could, and who flare up and stop their papers if they can't have it at the old price. Mr. — says: "I see by your last Courier that you have raised the price of your paper, and as I do not want an article for less than it is worth, or less than it costs, you will find enclosed the difference between your present price and the price I paid."

THE WORLD AT WAR.—The whole world seems to be in a state of convulsion. Germany and Denmark are still in arms—England looks on uneasily; France is kept quiet only at the point of the bayonet. Poland is always under the Russian heel. Italy, Austria and Spain, watch the progress of events vigilantly. Russia is rapidly constructing an iron-clad navy. The Swedish navy is already on a war-footing, and one squadron has gone to sea. All the great Powers of Europe mistrust each other's intentions; and it would seem that only a slight provocation was needed to precipitate the whole eastern Continent into war.

It is the same on the other side of the Atlantic. Besides our own great struggle for national life, Mexico is torn by intestine troubles, Chili and Peru are at loggerheads, and the South American States generally are in a chronic state of uproar and confusion. The whole world seems tending to war most rapidly.

EFFECT OF LIGHT.—A tadpole confined in darkness would never become a frog; and an infant being deprived of heaven's free light would only grow into a shapeless idiot, instead of a beautiful and rational being. Hence, in the deep dark gorges and ravines of the Swiss Valais, where the direct sunshine never reaches, the hideous prevalence of idiocy startles the traveller. It is a strange, melancholy idiosyncrasy. Many citizens are incapable of any articulate speech; some are deaf, some are blind, and some labor under all these privations and are all misshapen in almost every part of the body. I believe there is in all places a marked difference in the healthiness of houses according to their aspect with regard to sun, and those are decidedly the healthiest, other things being equal, in which all the rooms are, during some part of the day, fully exposed to the direct light. Epidemics attack inhabitants on the shady side of the street, and totally exempt those on the other side; and even in epidemics such as ague, the morbid influence is often thus partial in its effects. Mr. Moore.

DREAFUL CATASTROPHE IN ST. PETERSBURG.—The freshly erected cupola crowning the Church of the Transfiguration at St. Petersburg came down on the 18th July with a tremendous crash; but the loss of life would have been comparatively limited had not crowds of townspeople forced an entrance from the police or military in immediate attendance. The concussion created by the falling dome in a short time brought down the whole structure, over-whelming several hundreds in the ruin, the precise amount of casualties by the catastrophe not being ascertained at the dispatch of latest intelligence.

A tornado occurred on the Indianapolis and Cincinnati railroad, last Friday, which killed one person fatally wounded two, and injured 28 others. The engineer saw the hurricane coming, and just as the train reached Weitzel's bridge he put on all steam in order to clear the bridge and gain shelter of an embankment just ahead of it.

The tornado, however, struck the train with such force as to lift the cars from the track. The two passenger cars made two complete revolutions and landed with their wheels upmost in a ravine. Stone walls were leveled by the force of the wind, and the massive roof of a large storehouse was lifted in the air and carried considerable distance.

UNCONSCIOUS INFLUENCE.—The history of unconscious influence is a history which eternity alone will reveal. The volumes of that history are laid up in the archives of heaven. They will there be perused with adoring wonder. From their pages many a humble Christian will learn for the first time the work he has really been doing while treading the obscure and thorny path appointed to him in this vale of tears. But even in this world we are sometimes permitted to light upon a stray leaf of the history of unconscious influence.

The "Morning Star" speaks of a Methodist minister, who, while leading the class, called on a good sister to report her religious progress. At the close of her remarks she said, "If I can but gain the very lowest seat in the kingdom of God, I shall be satisfied." But the minister responded, "Ah, sister Fisher! that is a very lazy disposition." The Star thinks the minister was right, and we are quite inclined to the same opinion.

SELF-CULTURE.—Have courage enough to review your own conduct; to condemn it where you detect your faults; to amend it to the best of your ability; to make good resolves for your future guidance, and to keep them.

There is something unutterably sweet in the consideration of the jealousy of God; that he should so regard the affections of his children as to be jealous of occupying the second place.

Wealth, we are told, is power; talent is power; and knowledge is power. But there is a mightier force in the world than either of these—a power which wealth is not rich enough to purchase, nor genius subtle enough

to refute, nor knowledge, wise enough to over-reach, nor authority, strong enough to silence. They all tremble in its presence. It is truth—the really most potent element of social or individual life.

A GOOD IDEA.—The young lady pupils of the Buffalo schools are to receive prizes for the "best leaves of bread." There is a good deal of common sense in that. Good leaves of bread are quite as worthy of prizes as good essays in Latin, and the girl who can't make the former, however much of an adept she may be in the latter accomplishment, is poorly fitted to fill her proper place in the world.

SELECTED ITEMS.—The whole number of national banks is now 497.

A block of silver in the shape of a writing desk, valued at \$4232, was lately sent from Nevada to the Sanitary Commission.

Eleven thousand boarders filled the Saratoga boarding-houses last week.

The harvest of the confiscated lands near Arlington, Va., is worth \$50,000.

The advance payment of the coupons of all bonds maturing on the 1st of September and the 1st of November will throw upon the market \$20,176,000 in gold coin.

In Freedom, N. H., Messrs. Towle, Tophill and others are erecting a building and making other arrangements for the manufacture of tar, turpentine, &c. They will give employment to about forty hands.

The London Times in a recent editorial on the economic effects of the American war shows that its influence has reached the remotest corners of the earth.

In 1857 there were but 7000 miles of electric telegraph lines, while in 1863 there were 160,000 miles.

It is estimated that at least one-third of the newspapers published in the United States, four years ago, have suspended publication.

The Turkish flag is to be changed to a green ground with a red ball in the centre, and a white crescent in the ball.



## The Family Circle.

## GOOD NIGHT AND GOOD MORNING.

A fair, little girl sat under a tree,  
Singing as long as her eyes could see;  
Then smoothed her work and folded it right,  
And said, "Dear work, good night, good night!"

Such a number of rooks came over her head,  
Cawing, "Caw! Caw!" on their way to bed:  
Said she as she watched their curious flight,  
"Little black things, good night! good night!"

The horses neighed, and the oxen lowed,  
The sheep's "bleat! bleat!" came over the road.  
All seeming to say, with a quiet delight,  
"Good little girl, good night! good night!"

She did not say to the sun "good night!"  
Though she saw him there, like a ball of light;  
For she knew he had God's time to keep  
All over the world, and never could sleep.

The tall pink foxglove bowed his head;  
The violets courted and went to bed;  
And good little Lucy tied up her hair,  
And said, on her knees, her favorite prayer.

And while on her pillow she softly lay,  
She knew nothing more till again it was day;  
And all things said to the beautiful sun,  
"Good morning! good morning! our work is begun!"

[Original.]

## The Conversational Historian.

A GENERAL SYNOPSIS OF  
Ancient and Modern Empires, Kingdoms and States.

BY NATHANIEL BROWN.  
Author of Essays on Education.

[Copyright secured.]

CHAPTER CIVIL  
England—James I.

What were the consequences of the  
foolish and wicked conduct of Mary  
Queen of Scots?

Her mobility and subjects compelled  
her to resign the crown to her son, who  
was proclaimed king of Scotland, under  
the title of James VI., herself being made  
a prisoner. Soon after she effected her  
escape to England, but was there de-  
tained as a prisoner for many years, and  
finally beheaded by the order of Eliza-  
beth.

What was the character of Elizabeth  
in private life?

She possessed but few qualities which  
men admire in women; she was often  
angry without cause, insincere, and not  
often amiable in her deportment.

How was she on the throne?

Vigorous, firm, heroic, and was the  
pride of England.

When did the sceptre of England pass  
from the house of Tudor to the house of  
Stuart?

On the death of Elizabeth, James I.,  
of Scotland, and son of Mary Stuart  
Queen of Scots, ascended the throne of  
England in the year 1603 and thus  
united the two kingdoms. Before, he  
was James VI. of Scotland.

For what was the reign of James dis-  
tinguished?

A conspiracy was planned to wrest  
from him his sceptre, and place upon the  
throne his near relative Arabella Stuart,  
but it did not succeed. Another  
event was the foul powder plot, con-  
ceived by the Catholics, and which medi-  
ated the destruction of the king, lords  
and commons. The king, however, de-  
tected the conspiracy, and found secreted  
in the vaults of the building 36 barrels  
of powder, and Guy Fawkes all  
ready with his matches and faggots to  
fire the train and thus consummate the  
infernal plot. Fawkes was then taken,  
and with eighty of his guilty accom-  
plices, were led immediately to execu-  
tion.

Did James favor the Puritans?

He was evidently their enemy, and a  
great advocate of the prelacy and the  
established church. The Puritans were  
celebrated for their love of liberty, while  
James favored the Bishops and nobles,  
and the aristocratical notions of the  
baronial lords.

What was the character of James?

He was jealous of his own prerogative,  
subtle and sagacious generally,  
rather given to pedantry, and excessive-  
ly fond of flattery. He had the happi-  
ness of his subjects at heart, and after  
a reign of about 22 years over England  
and Scotland he calmly closed his own  
eyes in death.

What two great names in the annals  
of learning, flourished in his reign?

Bacon and Shakespeare.

What distinguished nobleman suffered  
death after 13 years of imprisonment in  
the reign of James I?

Sir Walter Raleigh, Elizabeth's favorite.

What hastened the death of James?

The failure of some of his military  
expeditions on the continent.

Had James many weaknesses?

He had truly; but he delighted at  
times in being noble, generous and kind.

## CHAPTER CIX.

England—Charles I.

Who came to the throne after the  
death of James I?

Charles I. ascended the throne in the  
year 1625 A. C.

On the accession of Charles, what  
was the condition of England?

Rather prosperous, while the principles  
of liberty had very much expanded the  
English mind.

What acts did Charles perform that  
were repugnant to parliament and people?

He raised money for his foreign wars,  
and this too without the consent of par-  
liament; he levied money on trade,

much of which he could not collect, the  
parliament pronouncing his whole pro-  
ceeding illegal and contrary to the rights  
of Englishmen.

Why did he dissolve the parliament?

He dissolved and convoked several,  
but none of them would grant him  
money for his foreign wars; while one  
of them abolished the exercise of mar-  
tial law, and Charles was obliged to give  
his assent to this retrenchment of his  
prerogative.

Did the Puritans and the principles of  
liberty gain ground in England?

Under the auspices of such men as  
Hampden, John Pym and Oliver Crom-  
well, freedom acquired fresh power.

As liberty and despotism are antago-  
nisms, what was the result?

The sword of civil war was drawn!  
In what year did the contest com-  
mence?

In the year 1642 A. C.

Were there any battles fought?

In the course of three or four years,  
several bloody conflicts took place, but  
nothing was decided. At length the ar-  
my of the king was beaten, and himself  
taken prisoner.

What terms were applied to the par-  
ties?

The king's followers were termed Caval-  
iers, and the supporters of parliament  
were called "Round Heads."

Did the Scots favor the parliament, or  
the king?

The Scots opposed the king. They  
entered into a solemn league and cove-  
nant with the parliament, and sent to  
their help an army of 20,000 men.

Who directed the army of the parlia-  
ment?

Oliver Cromwell. After the battles of  
Edgehill and Newbury, where the royal-  
ists were proud of their successes, the  
"Round Heads" met them again at  
Marston Moor and Naseby, and over-  
threw the kings forces.

Did the parliament try Charles as a  
murderer, tyrant and traitor?

The parliament so tried him, be-  
headed him in the forty-ninth year of  
his age, and the twenty-fourth of his  
reign.

Did he die with fortitude and com-  
posure?

He quietly and firmly submitted to  
his fate saying, "I go from a corrupti-  
ble to an incorruptible crown."

Was Charles while living very jeal-  
ous of the prerogatives of the crown?

He certainly was to their fullest ex-  
tent.

Did the Catholics of Ireland massacre  
their neighbors, the protestants?

In the year 1640 a conspiracy was  
formed and executed by the Catholics  
by which 40,000 protestants perished!

CHAPTER CX.  
England—Charles II.

What took place on the death of  
Charles I?

Monarchy fell to ruin, and the house  
of Stuart was abolished. Another  
event was the foul powder plot, con-  
ceived by the Catholics, and which medi-  
ated the destruction of the king, lords  
and commons. The king, however, de-  
tected the conspiracy, and found secreted  
in the vaults of the building 36 barrels  
of powder, and Guy Fawkes all  
ready with his matches and faggots to  
fire the train and thus consummate the  
infernal plot. Fawkes was then taken,  
and with eighty of his guilty accom-  
plices, were led immediately to execu-  
tion.

What new king's forces?

The forces of Charles II., who had  
been proclaimed king in Scotland.

What effect did the revolution have  
on commerce?

The famous navigation act had a ben-  
eficial influence on commerce, and the  
British navy under Admiral Blake, cov-  
ered itself with glory. It is recorded  
that sixteen hundred ships fell into the  
hands of the English in their war  
with Holland.

Did the parliament reduce the land  
forces?

They attempted it; but Cromwell en-  
tered into the house with 300 soldiers,  
and drove out all the members and thus  
annihilated the republic, which had  
lasted only four years!

What event next took place?

Cromwell was made protector, with  
the title of "Highness," 1654 A. C.

How did Cromwell succeed as pro-  
tector of the Commonwealth?

His administration was marked with  
ability and wonderful success.

Were the people free in their religious  
views?

They attempted it; but Cromwell en-  
tered into the house with 300 soldiers,  
and drove out all the members and thus  
annihilated the republic, which had  
lasted only four years!

When did Cromwell die?

In the year 1658 A. C.

Who succeeded him in the protector-  
ate?

His son Richard.

Did Richard possess the energy and  
abilities of his father, Oliver?

He did not; and for the want of abil-  
ity to govern, he signed his own abdi-  
cation!

What took place on the abdication of  
Richard?

Charles II. was restored to the throne  
of his ancestors in the year 1660 A. C.

What was the character of Charles  
II.?

His accomplishments were many. He  
was graceful and winning in his man-

ners—lively and full of fun, and, like  
some of the French kings, gay and very  
polite. He had, however, an opposite  
character. He was often mean and un-  
principled, and wallowed in excesses of  
pleasure, extravagance and thoughtless-  
ness.

What unheard of act was perpetrated  
by the royalists on Charles' accession?

Cromwell, Bradshaw and Ireton had  
died and gone down to their graves, but  
the royalists had these friends of popu-  
lar liberty disinterred and suspended  
from the gallows! What an example  
of meanness, and hatred of freedom!

From the Sabbath Recorder.

## The Koran.

AND THE  
TURKISH GOVERNMENT AS FOUNDED UPON IT

(Continued.)

H. ANGELS.

The existence of angels, and their pu-  
rity, are insisted on in many passages  
of the Koran. They are believed to  
have pure and invisible bodies, (invisi-  
ble to mortals,) to be created of light,  
and that they are not subject to the ne-  
cessities and infirmities of men. They  
have various forms and duties; some  
adoring God, others interceding for man-  
kind. Some are employed in recording  
the actions of men, others in attending  
upon God.

The four angels who are believed to  
be especially favored by God, are Gab-  
riel; to whom they give several titles,  
particularly those of the Holy Spirit,  
and the Angel of Revelations. He is  
supposed to be honored with the espe-  
cial confidence of God, and is employed  
by him in writing down the divine de-  
crees; Michael, the friend and protector  
of the Jews; Azrael, the angel of death,  
who separates men's souls from their  
bodies; and Israfil, who will sound the  
last trump at the resurrection. The  
Moslems also believe that every one is  
attended by two angels, to observe, and  
to record his actions. The devil, whom  
the Moslems have named *Eblis* from his  
*despair*, was once one of the angels  
who were nearest to God's presence, and  
was called *Azazel*; but he refused to  
pay homage to Adam at the command  
of God, and was, consequently, expelled  
from paradise, and still wanders to and  
fro on the earth, tempting man, whom  
he hates, to destruction.

The following are some of the pas-  
sages in the Koran relating to angels.  
The appearance of Gabriel to Mahomet  
is thus related in the 53d chapter: "One  
mighty in power taught this revelation  
to Mahomet. He approached the  
prophet until he was at the distance of  
two bows lengths from him; and he re-  
vealed unto his servant that which he  
revealed. He also saw him at another  
time by the lot-tree, beyond which there  
is no passing; near it is the garden of  
eternal abode. When the lot-tree cov-  
ered that which is covered, he beheld  
some of the greatest signs of his Lord."

commentators, stands in the seventh  
heaven, on the right hand of the throne  
of God, and is the utmost bounds, be-  
yond which the angels themselves must  
not pass; or, as some say, beyond which  
no creature's knowledge can extend.

When the lot-tree covered that which  
it covered, is an ambiguous method of  
leaving the glories of the sight to the  
imagination, equivalent to saying that  
what was under that tree exceeded all  
power of description. Some suppose  
that the whole host of angels were wor-  
shipping beneath it.

It is related that the Jews asked what  
angel it was who brought the divine  
commands to Mahomet; and, being told  
that it was Gabriel, they replied that he  
was their enemy, and the messenger of  
wrath and punishment. If it had been  
Michael, they said, we would have be-  
lieved in him, because he was their  
friend, and the messenger of peace, and  
plenty. On this occasion, the following  
passage was revealed: "Whoever is an  
enemy to Gabriel, (for he hath caused  
the Koran to descend on thy heart,) by  
the permission of God, confirming that  
which was before revealed,) who ever  
is an enemy to God, or his angels, or  
his apostles, or to Gabriel, or to Michael,  
verily God will be an enemy to him."

It must be remarked, that in this pas-  
sage, Mahomet expressly states that the  
Koran confirms that which was revealed  
before to the prophets, and to Jesus  
Christ.

That Michael was really the protec-  
tor, or guardian angel of the Jews, we  
know from Daniel 12: 1, where he is  
called "the great prince who standeth  
for the people." And it appears from  
the same book, that Gabriel was the an-  
gel of revelation, as he revealed mes-  
sages from God to Daniel.

The following passage from the 50th  
chapter describes the recording angels:  
"We created man, and we know what  
his soul whispereth within him; and we  
are nearer to him than his jugular vein.  
When the two angels deputed to take  
account of a man's conduct, take an ac-  
count thereof, one sitting on the right  
hand, and the other on the left, he ut-  
tereth not a word, but there is with him  
a watcher ready to note it."

Is HOME-MADE BREAD GREATER THAN  
BAKER'S?—A correspondent of the Bos-  
ton Transcript makes the following  
statement:—"By repeated experiments  
in my family I have found that in mak-  
ing domestic bread—using yeast pre-  
pared in the house—a pound of flour

will yield very nearly two pounds of  
bread. The only addition made to the  
flour was about a tablespoonful of In-  
dian meal, water and salt, to two three-  
pound loaves. A pound of flour never  
failed to yield a pound and three-quar-  
ters of bread. Then I made this esti-  
mate: A barrel of flour of 196 pounds  
made 343 pounds of bread; if bought of  
the baker in pound loaves, at five cents,  
would have cost me \$17.15. My bar-  
rel of flour cost me at the time of these  
trials between 7 and 8 dollars. This is  
an argument for baking me's bread in-  
stead of buying it. Even at present  
prices much money would be saved by  
baking at home.

"But it used to be rare to find a five-  
cent loaf that weighed over 14 ounces.  
Therefore buying bread was still more  
expensive than my calculation makes it.  
In these times five-cent loaves weigh 10  
or 10-1/2 ounces, sometimes less, so that  
the price a purchaser of baker's bread  
actually pays for a barrel of flour is  
enormous. When flour is even 12 dol-  
lars per barrel the cost of five-cent loaves  
is equal to paying 25 dollars, the loaves  
weighing 10-1/2 ounces. I think stick-  
lers for very white flour make a miss in  
their domestic economy. I never buy it,  
if flour with a shade of dark is per-  
fectly sweet, and I never buy the high-  
est priced flour, yet I do not see but I  
have very nice bread.

"In these days it is very well for all  
to economize in that which we can, just  
as well as not. If there is money to  
spare, there is suffering enough to use it  
all up."—Scientific American

It is better to yield a little than quar-  
rel a great deal. The habit of standing  
up, as people call it, for their (little)  
rights, is one of the most disagreeable  
and undignified in the world. Life is  
too short for the perpetual bickering  
which attends such a disposition; and  
unless in a very momentous affair in-  
deed, where other people's claims and  
interests are involved, we question if it  
is not wiser, happier, and more prudent,  
to yield somewhat of our precious rights  
than squabble to maintain them.

A quarryman employed at Brixham,  
in Devon, perceived recently, after blast-  
ing, an aperture twelve or fourteen feet  
overhead. It has been found to lead to  
an extensive stalactite cavern, which ex-  
tends in several directions, and for con-  
siderable distances. Many of the crys-  
tals of lime have assumed beautiful and  
curious forms. It is understood that a  
scientific exploration of the cavern will  
shortly be made.

## Notices.

## GROVE MEETING.

There will be a grove meeting in North  
Fairfield, Vt., near the old brick meet-  
ing-house, to commence September 8th, and  
hold over the Sabbath. Elders Bosworth  
and Garvin are expected to preach the word.

O. ROCKWELL.  
Persons attending this meeting will have a  
good opportunity to subscribe for the Herald,  
or make payments, to either of the Brethren  
Rockwell, Bosworth or Garvin. Will these  
brethren call the attention of the congrega-  
tion to it?—Ed.

ELDER O. FASSETT'S Post-Office address  
is Sandy Hill, New York.

I will preach (D. V.) in the Gilbert  
school house in Dunham, Thursday evening,  
Sept. 15th; Clarencetown, 16th; Roxham,  
17th, and Sunday 18th; Moores, N. Y.,  
Sunday evening; Sciota, 19th; Champlain,  
Tuesday, the 20th; Odell Town, 21st;  
Clarencetown, 22d; and Allen's Corner, the  
23d.

J. M. ORRICK.

Eld. D. Bosworth will preach (D. V.) at  
Derby Line, Sunday, Aug. 28th; Magoz,  
at the outlet, Sunday, Sept. 4th; Waterloo,  
the 8th, and over Sunday the 11th. Over-  
sawable, in Stanstead, the 15th, and over  
Sunday the 18th. Derby Line, Sunday the  
25th.

S. FOSTER.

REQUEST.—Will brethren, living where  
they can consult the officers of railroads,  
over which there will be travel to the Con-  
ference, ascertain as soon as possible if any  
arrangements can be made for the reduction  
of fare, and send word immediately to the  
Herald office.

L. OSLER.

West Boscawen, N. H., at Holis, Jack-  
man's dwelling house, (or Christian Meeting  
House), Sabbath, Sept. 11th, the ordinance  
of baptism to be attended to.

Concord, N. H., Sabbath, Sept. 18th;  
Bradford, N. H., (Pond Meeting House),  
Sept. 24th.

T. M. FRIEDEL.

REMOVAL.—Messiah's Church (Evangelical  
Advent) in New York, on and after May  
8, will (D. V.) worship in their Chapel, at  
No. 7 Seventh Avenue, between Greenwich  
Avenue and Twelfth Street. Services every  
Sabbath at 10 A. M., and 3 and 7 P. M.  
The prayerful support and cooperation of all  
Christians is solicited.

A NEW PROPHETICAL CHART, embrac-  
ing the image, and the beasts of Daniel and  
Revelation, with explanatory notes, and  
chronological lines, designed for the use of  
lecturers. Size a little over 3 by 4 feet, in  
colors. Price \$5.00.

ELDER D. T. TAYLOR'S P. O. address is  
Rouses Point, N. Y.

My address for the present will be 28  
Greenwich Avenue, New York City, care  
Wm. L. Van Derzee.

M. B. LANSING.

For Sale at this Office.

Price. Postage

Memirs of Miller, \$1.00 20 cts

Time of the End, 1.00 20

The Christian Lyre, 75 12  
Voice of the Church, 80 16  
Saints' Inheritance, 75 16  
Baxter's Napolean, 75 12  
Messiah's Throne, 75 12  
Army of the Great King, 25 and 40  
Spiritualism versus Christianity, 75 16  
Night of Weeping, 50 8  
Signs of the Times, by H. L. H., 1.00 16  
Zethair, a Poem, by B. D., 75 12  
Haskell, 75 12  
Bounteous Tracts, Second Volume, 25 8  
Ten Virgins, by Seiss, 75 12  
Last Times, 1.25 24  
Great Confederation, 15 2  
Should Christians Fight? 10 2  
Historical Prefigurations of the  
Kingdom, 6 2  
Thurman's Bible Chronology, 1.50 24

## Advertisements.

## Premiums for Subscribers.

We make the following offer:—For each new  
subscriber paying two dollars for one year, in  
advance, FIFTY CENTS, payable in any of the  
following books, or any Tracts. Thus the person  
sending one hundred subscribers, will obtain a  
handsome Religious Library.

BOOKS. Price. Postage

Memirs of William Miller, \$1.00 20 cts.

Time of the End, 1.00 20

Voice of the Church, 1.00 20

Messiah's Throne and Millennium, 75 12

Saints' Inheritance, 75 16

Daniels on Spiritualism, 75 16

Seiss's Last Times, 1.25 20

The Kingdom which shall not be  
Destroyed, 1.00 20

The Sealed Book of Daniel Opened, 1.00 20

do. do. in paper covers, 1.12 10

Baxter's Napolean, 60 12

Pocket Harp, plain, 60 12

do. gilt, 1.25 12

Cruden's Condensed Concordance, 1.50 40

Miller's Life of Christ, 1.50 24

Orrok's Army of the Great King, 1.50 24

plain, 25 cts; gilt, 40 8

ENGLISH BIBLES.

16mo. gilt, brass rims, clasped and ref. 1.25 16

do. do. do. do. do. do. 1.00 12

do. do. do. do. do. do. 1.50 12

do. do. do. do. do. do. 2.00 28

do. do. do. do. do. do. 2.50 28

Or we will send any books or tracts in the  
Boston market, at the retail prices.

In addition to the above, Elder Bosworth  
authorizes us to say, that to the person sending in  
40 new paying subscribers for one year, within  
three months from present date, he will pay ten  
dollars.

To the one sending 20 new paying subscribers  
for one year, he will give one of Colby's Patent  
Clothes Winger, worth six dollars in any market.

Premiums for the Youth's Visitor.</